

ŚATAPITĀKA NO. 1

WRHASPATI - TATTWA

DR. SUDARSHANA DEW

ŚATA-PITAKA

INDO-ASIAN LITERATURES

Reproduced in original scripts and languages

Translated, annotated and critically evaluated

by

specialists of the East and the West

in a Series of Collectanea.

Founded by

RAGHU VIRA

M.A., Ph.D., D.Litt. et Phil., M.P.

EDITOR-IN-CHIEF

शतपिटकम्

आचार्य-रघुवीर-समुपक्रान्तं

जम्बुद्वीप-राष्ट्राणां

(भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजक-

भोट-चीन-मोंगोल-मञ्जु-उदयवर्ष-

सिंहल-सुवर्णभू-श्याम-कम्बुज-

चम्पा-द्वीपान्तरादीनां)

एकैकेषां समस्रोतसां संस्कृति-साहित्य-समुच्चय-
सरितां सागरभूतं

शतपिटकम्

DVĪPĀNTARA-PĪṬAKA

being
The Indonesian Collectanea
in
the series of Indo-Asian Literatures
forming
the Śatapiṭaka

Vol. I

WRHASPATI-TATTWA

शतपिटके

द्वीपान्तर-पिटकम्

तत्र

प्रथमं प्रसूनं

बृहस्पति-तत्त्वम्

तच्च

देव्या सुदर्शनया यावत्प्राप्यान् ताडपत्रादिग्रन्थान् संपरिष्कृत्य

पाठान्तरानुवाद-टिप्पणीभिः

शैव-साङ्ख्य-तन्त्र-पुराणप्रभृति-समानसन्दर्भैश्च समलङ्कृतम्

वृहस्पति-तत्त्वा

WRHASPATI-TATTWA'

an Old Javanese philosophical text

critically edited and annotated

by

Sudarshana Devi

International Academy of Indian Culture
1957

891.238

S92W

acc: w: 20126

Rs 31.16.

② 20-12-1958.

PREFACE


The Wṛhaspatitattwa is one of the outstanding OJ. texts for the systematic exposition of Śāiwa philosophy as it prevailed in Indonesia. It is believed that its critical edition will prove to be an important step in the furtherance of our knowledge of the Old Javanese philosophical literature.

MANUSCRIPTS

The present edition of the Wṛhaspatitattwa is based on all the seven known manuscripts, designated A, B, C, D, E, F, G. Their details are :

A

Prof. Dr. Raghu Vira's collection, a lontar of 44 leaves. Size about 15 inches long, 4 lines per side of a leaf. At times it has its own peculiar readings, different from all the other mss. It contains the complete text. Its colophon runs : iti Wṛhaspatitattwa samāpta¹ ring | di¹ wṛ | wa | 71 | camah |||| puput sinurat ring dina¹ ra | ka | wāra² sungsang | tithi | pang | ping¹ 3 | śāsīh | ka³ 12 | rah 5 | tēng 7 | i Śakawarṣa ning loka | 1875 || miturut Indonesya | tang | 31 | mehi | 1953 ||

 Only the outstanding variants have been recorded.

2. Ms. *wara*.

3. It is the ordinal-forming prefix.

1. Ms. adds *daṇḍa*.

• Ms. adds a *daṇḍa* after *ka*.

“Wṛhaspatitattwa was finished on Thursday (Wṛ=Wṛhaspati-wāra), Watu gunung (the 30th week of the Wuku cycle)¹, 71 (?), camah (?) |||| Writing out was finished on Sunday (ra=radiya), Kaliwuan (=Ka, the fourth day of the pañcawāra)², Sung sang (the tenth week of the Wuku cycle), which corresponds to the following lunar date : third day of the dark fortnight (pang short form of panglwan “waning” = Sanskrit kṣaya, sc. of the moon), of the 12th month (śāsī) of '75, i.e. in the Śaka year 1875. It corresponds to the [modern] Indonesian date 31 May 1953.”³

1. The complete list of the 30 weeks of the Wuku cycle is as follows:
1 Sinta, 2 Landép, 3 Wukir,

4 Kurantil, 5 Tolu, 6 Gumbreg,
7 Wariga ning wariga, 8 Wariga,
9 Julung wangi, 10 Sung sang,

11 Dungulan, 12 Kuningan, 13 Langkir, 14 Maḍa siha, 15 Julung Pujut, 16 Pahang, 17 Kuru wlut, 18 Marakih, 19 Tambir, 20 Maḍang Kungan, 21 Mahatal, 22 Wuyai, 23 Manahil, 24 Prang bakat, 25 Bala, 26 Wugu, 27 Wayang, 28 Kulawu, 29 Dukat, 30 Watu Gunung [see *Études d'épigraphie indonésienne* IV, by L. C.

Damais, *BEFFEO*. 47 (1955) p. 252-3].

2. The five days with their abbreviations are : 1 PA = Pahing, 2 PO = Pon, 3 WA = Wagai, 4 KA = Kaliwuan, 5 U = Umanis (MA = Manis).

3. Details about the ms. underlying this modern copy are unknown.

B

It is described in H. H. Juynboll's *Supplement op den Catalogus van de Javaansche en Madoereesche Handschriften der Leidsche Universiteits-Bibliotheek*, deel II p. 284. Leiden University Library Cod. Or. 3963 (1). Paper transcript of the v. d. Tuuk collection consisting of 59 pages, with marginal jottings. Its original is dated Śaka 1670. The colophon reads : iti Wṛhaspatitattwa samāpta | 'tēlas sinurat' ing nūsa Bāli | ngkāna ing Kawisāmla deśa | ndya sang aparab | Samyagjñāna² | i Śāka 1670 | Āṣāḍhamāsa³ | nawamī kṛṣṇapakṣa || wā⁴ ka | bu | wāra⁵ wugu | paryyāntusakēna wirūpa ning akṣara | apan atyanta⁶ wimūḍhālpasāstra⁷ | kurang lēwihnya kapajēngana | de sang ^asusāstreng śāstra⁸ || sidhir astu | tathāstu | astu ||o||x||

1-1. Ms. *tēlas hinurat*.

2. Ms. *samyajñāna*.

3. Ms. *asadāmasa*.

4. Ms. adds *dāṇḍa*.

5. Ms. *wara*.

6. Ms. *hantiyanta*.

7. Ms. *wimudālpasāstra*.

8-8. Ms. *sustreng sastra*.

"Wṛhaspatitattwa has been finished. Its writing out was completed in the island of Bali, in the village Kawisāmla¹ by one named Samyagjñāna, in Śaka 1670 (=1748 A.D.), on the ninth day of the dark fortnight of the month Āṣāḍha, or on the Kaliwuan² (i.e. fourth day of the pañcawāra), Thursday, in the Wugu³ (i.e. 26th week of the Wuku cycle). Please excuse⁴ the deformity of letters because of my great folly and deficient knowledge of the śāstras. Whatever imperfections of the letters there be, for them may I be sheltered by those proficient in the śāstras. May there be success, may it be, may it be".

1. Kawisāmla = modern Karangasam village. Note that *asam* = Skt. *amla*.
2. See n. 2 of the colophon of ms. A.
3. See n. 1 of the colophon of ms. A.
4. ONW. derives it from the WB. *paryantus*. In Bali *paryantu*.

sakēna is popularly split up as two words: (i) *paryantu* (please) < Sanskrit *parantu* and (ii) *sakna* < *samākna* < *kṣamākna* < Sanskrit *kṣamā*. Prof. Gonda supposes the Skt. *paritoṣa* to be at the root of this word.

C

Described in H. H. Juynboll, *ibid.*, deel II p. 284 Leiden University Library Cod. Or. 5128. Cakēpan, 24 cm. long, with 4 lines to a side and 70 leaves. Contains the complete text. Belongs to the Lombok collection. The colophon of C and G is: iti Wṛhaspatitattwa samāpta ||o|| tēlas sinurat ring Jiwadwīpa¹ | kidul ing pasar | ring dina | ar | ka | a | wāra² prangbakat | pang | ping³ 14 | śasih⁴ 7 | rah⁵ 6 | tēnggēk⁶ 6 | i Śaka⁷ 1766 | paryyantusakēna wirūpa ning akṣara | de sang sudyāmawos | apan kurang lēwih⁸ | ⁵kweh | hantu⁵ | mwan hamalanting ||o|| Om Umāpataye⁶ Saraswatyai⁷ Śriyai⁸ ⁹namah swāhā⁹ ||o|| -

- | | |
|---------------------------|--|
| 1. C G <i>jiwadwīpā</i> . | 6. C <i>umapati</i> , G <i>umapatirā</i> . |
| 2. C G add <i>daṇḍa</i> . | 7. C G <i>saraśwati</i> . |
| 3. C G <i>śakā</i> . | 8. C <i>śriya</i> , G <i>śringya</i> . |
| 4. G <i>lwah</i> . | 9-9. C <i>nama swaha</i> , G <i>nama swata</i> . |
| 5-5. G <i>kwehantu</i> . | |

"Wṛhaspatitattwa has been finished. Its writing out was completed in [the Balinese village] Jiwadwīpa, to the South of the market, on the Kaliwuan (i.e. fourth day of the pañcawāra), Tuesday,¹ in the Prang bakat (i.e. 24th week of the Wuku cycle) [which corresponds to the following lunar date]: on the 14th day of the dark fortnight of the 7th month of '66, i.e. in the Śaka year 1766 (= 1844 A.D.). May I be excused by those who are willing to read it, for the deformity of letters, because there are many imperfections, a large number of "dead" (i.e. crossed out) letters, and...(amalan-ting)². Om, salutations to Umāpati (i.e. Lord Śiwa), Saraswatī and Śrī."

- | | |
|---|-----------------------------|
| 1. A for Anggārāwāra | Perhaps a negative has been |
| 2. Jav. <i>malanting</i> means 'neatly' | omitted. |

D

Mededeelingen van de Kirtya Liefreick-van der Tuuk afl. 4 (1935) p. 86, where its alternative name Śīwatattwa is also given. Modern Balinese paper transcript of lontar no. III b.489 of the Kirtya Gĕdung (formerly Kirtya Liefreick-van der Tuuk), written at our request. Consists of 28 leaves. The transcript gives no colophon.

E

Mededeelingen van de Kirtya Liefreick-van der Tuuk afl. 4 (1935) p. 86. Modern Balinese paper transcript, prepared at our request. The original is lontar no. III b.54 of the Kirtya Gĕdung. Consists of 34 leaves. The transcript gives no colophon.

F

Described in H. H. Juynboll, o. c., deel II p. 284. Leiden University Library Cod. Or. 3930 (1). Paper ms. from van der Tuuk collection consisting of 49 pages (numbered in the original from 1 to 39 with 20a-29a coming after p. 29). Contains the complete text. Juynboll has missed the date ("de datum ontbreekt"), because it is given in the candra-sangkala reckoning as 1755. The colophon is followed by a Sanskrit stanza and its OJ. explanation, which ends very abruptly, even without a punctuation mark. The last sheet or sheets seem to have been lost. The text of the colophon and postscript is as follows : iti Wṛhaspatitattwa¹ samāpta ||o|| puput linikhita² | ring wwe | budha³ Śīwa | 'wāra wugu⁴ | śuklapakṣa ning ekādaśi | phālguna-māsa⁵ | rah¹ 5 | pañca śīrṣa⁶ | i⁷ Śakawarṣa | wong pitu bhūta hambhajra⁸ | antusakēna wirūpa ning akṣara | tuna kawotnya (?) | akweh kapējahanya | akṣara iki | kadi lwir tampak ing rakatha hapapalaywan mara ring hēning ning udadhi | ikang dani giniyuguyu nira sang sudi⁹ hamaca | dening pakāryyan atyanta¹⁰ mūdha | sang apanēlah Lwa Potraka | agrāma¹¹ ring Sweccānagarī | bañjaran Himālaya¹² | Om siddhir astu |¹³ tad astu¹³ | astu swāhā ||o||

Bhaṭāra Paśupati sira mājarakēn śāstra | ling nira |

¹⁴na bhūmir, na jalam wāpi | na tejo, na ca mārutah |

na ca Brahmā, na ca Wiṣṇur | naiwa cāpi Maheśwarah ||¹⁴

kalingan ing śabda | na bhūmir¹⁵ nga tan hana ng lēmah || na jalam¹⁶ nga tan hana ng bañu || samangkana | na tejo nga tan hana ng

candrāditya | wintang | megha | kilat | gēntēr | patēr | kētug | kuwung-kuwung |
 ika kabeh tan hana ng juga | mwah ri samangkana | n a m ā r u t a h n g a tan
 hana ng hangin | mwah ri samangkana | n a B r a h m ā | tan hana Bhaṭāra Brahmā |
 muwah ri samangkana | n a W i ṣ ṇ u h | tan hana Bhaṭāra Wiṣṇu || muwah ri
 samangkana | n a M a h e ś w a r a h ¹⁷ | tan hana Bhaṭāreśwara | ewam¹⁸ kalinga-
 nika | kewala uwung-uwung | śūnya taya mangawang-awang [||]

1. Ms. adds *daṇḍa*.

2. Ms. *linikinta*.

3. Ms. *wudha*. Is *Śiwa* an intrusion
 due to misunderstanding this word
 as *Buddha* ?

4-4. Ms. *waru hugu*.

5. Ms. *phalguṇamaśa*.

6. Ms. *śiṣa*.

7. Ms. *er*.

8. So in ms. Correct reading ?

9. Ms. *śuddhi*.

10. Ms. *hantyaṇta*.

11. Ms. *hagrama*.

12. Ms. *hemalaya*.

13-13. Ms. *tatastu*.

14. In the ms. the śloka is written
 with word-divisions as :

na bhūmi | na jalā | mwa | pi na |
tejo | na | ca marutah |
na | ca | brāhmā | na ca | wiṣṇu |
na | ca | ewa | mahēśwara ||

15. Ms. *bhūmi*.

16. Ms. *jālam*.

17. Ms. ^o*ra* (without the visarga).

18. Ms. *ewang*.

“Wṛhaspatitattwa has been finished. Its writing out was completed on
 the day : Wednesday¹, in the Wugu (i.e. 26th week of the Wuku cycle),
 [which in the lunar reckoning corresponds to] the eleventh day of the
 bright fortnight of the Phālguna month of '55' i.e. in the Śaka year 1755²
 (=1833 A.D.). May I be excused for the deformity of letters, for the de-
 ficiency of their calligraphic sensibility(?), for the numerous “dead” letters,
 and for the crabbed handwriting. It will be a matter of ridicule for those
 who are willing to read it, because it is the work of a very stupid person,
 named Lwa Potraka⁴, who resides in the village of Swecchānagarī (=mod.
 Gelgel), in the Himalaya Quarter. Om, may there be success, may it be,
 may it be, swāhā.

“Lord Paśupati taught as follows : There was neither land nor water,
 neither light nor wind, neither Brahmā, nor Wiṣṇu, nor Mahēśwara. [It
 was only I, the Absolute, who existed then]⁵.

"The meaning of the words [of the Sanskrit stanza] is : Na bhūmir means that the earth did not exist. Na jalam means that water did not exist. So also na tejo means the moon, the sun, the stars, the clouds, lightning, thunder (gēntēr), thunderstorm, rumble (kētuḡ), rainbow : all these indeed did not exist. Further also, na mārutah means that there was no wind. Similarly, na Brahmā is that Lord Brahmā did not exist. And also, na Viṣṇur is that Lord Viṣṇu did not exist. Similarly na Maheśwaraḥ is that Lord Īśwara did not exist. Such is its meaning. There was then only a vacuum, a void, a vacance, an emptiness."

1. In *pañca śīrṣa*, *śīrṣa* is a translation of *tēnggēk* "neck". The use of the word *pañca* instead of the figure '5' is rather unusual. It is the zero which is usually expressed by the word *windu* instead of by the figure 'o' (cf. Nawaruci p. 20).
2. The figure 1755 is expressed in the candrasangkala system, where *wong* (1), *pitu* (7), *bhūta* (5) are clear, but the word *hambhajra* is beyond recognition.
3. "*rekatha* 'cancer, lobster.' A lobster is said to go hindpart first" Prof. Gonda. Literally the sentence may be translated as : "[letters which] are like the movements of the cancer in the sea."
4. *Potraka* stands for *putraka* which is the Sanskrit equivalent of *Oka*, one of the commonest names in Bali today.
5. This stanza and others are quoted

in Goris p.96 in their ms.-form. They can be corrected with the help of Śaṅkarācārya's Nirvāṇa-daśaka-stotra (Bṛhat-stotra ratnākara, part I, Madras 1953, p. 253) which is being quoted here in extenso :

न भूमिर्न तोयं न तेजो न वायुर्
 न खं नेन्द्रियं वा न तेषां समूहः ।
 अनैकान्तिकत्वात्सुषुप्त्यैकसिद्धस्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥१॥
 न वर्णा न वर्णाश्रमाचारधर्मा
 न मे धारणाध्यानयोगादयोऽपि ।
 अनात्माश्रयोऽहं ममाध्यासहानात्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥२॥
 न माता पिता वा न देवा न लोका
 न देवा न यज्ञा न तीर्थं ब्रुवन्ति ।
 सुषुप्तौ निरस्तातिशून्यात्मकत्वात्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥३॥
 न सांख्यं न शैवं न तत्पाञ्चरात्रं
 न जैनं न मीमांसकादेर्मतं वा ।

विशिष्टानुभूत्या विशुद्धात्मकत्वात्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥४॥
 न शुक्लं न कृष्णं न रक्तं न पीतं
 न पीनं न कुब्जं न ह्रस्वं न दीर्घम् ।
 अरूपं तथा ज्योतिराकारकत्वात्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥५॥
 न जाग्रन्न मे स्वप्नको वा सुषुप्तिर्
 न विश्वो न वा तेजसः प्राज्ञको वा ।
 अविद्यात्मकत्वात्त्रयाणां तुरीयं
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥६॥
 न शास्ता न शास्त्रं न शिष्यो न शिक्षा
 न च त्वं न चाहं न चायं प्रपञ्चः ।
 स्वरूपावबोधाद्विकल्पासहिष्णुस्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥७॥
 न चोर्ध्वं न चाधो न चान्तर्न बाह्यं
 न मध्यं न तिर्यङ् न पूर्वा परा दिक् ।
 वियद्व्यापकत्वादखण्डैकरूपस्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥८॥
 अपि व्यापकत्वादितत्त्वात्प्रयोगात्
 स्वतःसिद्धभावादनन्याश्रयत्वात् ।

जगत्तुच्छमेतत्समस्तं तदन्यस्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥९॥
 न चैकं तदन्यद्वितीयं कुतः स्यान्
 न चाकेवलत्वं न वा केवलत्वम् ।
 न शून्यं न चाशून्यमद्वैतकत्वात्
 कथं सर्ववेदान्तसिद्धं ब्रवीमि ॥१०॥

The above is also known as the Daśaśloki of Śaṅkarācārya (ib. p. 325) with minor variants : न वेदा for न देवा of 3^b, न कुब्जं न पीनं न ह्रस्वं न दीर्घम् instead of न पीनं न कुब्जं न ह्रस्वं न दीर्घम् of 5^b, तैजसः for तेजसः of 6^b, तुरीयः for तुरीयं of 6^c, व्यापकत्वाद्धि तत्त्वप्रयोगात् for व्यापकत्वादितत्त्वात्प्रयोगात् of 9^a, तदु स्यात् for तदन्यस् of 9^c, उत स्यान्न वा^o for कुतः स्यान्न चा^o of 10^{a,b}. Moreover, a final stanza occurs as postscript :

दशश्लोकवर्या इमे सम्यगुक्ता
 अहो शंकराचार्यवक्त्रारविन्दात् ।
 अजस्रं पठन्तीह सन्तोषबुद्ध्या
 प्रयान्त्येव ते सच्चिदानन्दरूपम् ॥११॥

G

Referred to in Jaarboek of the KBG, 1933 p. 375 as consisting of 101 quarto pages. Its number is KBG. 572 Br. It is a beautiful paper transcript of the Leiden University Library Cod. Or. 5128 (i.e. our C). For its colophon see C.

We have recorded each and every important ms. reading, except the glaring scribal errors. The v.l. of the following words have not been given: aji, ātmā, ika, ngarauya, karmawāsanā, cetana, nira, ndan, bāhya (for wāhya in the mss.), brata (for Skt. wrata), bhinuktinya, māyā, mangkana, wāyu, wāsanā, wyakta, sājñā (in the phrase sājñā Bhaṭāra), swabhāwa, hana, etc.

The Sanskrit stanzas of the Wṛh. were extremely corrupt in the mss. To reconstruct them has been a hard task. For them we have looked into over 250 Sanskrit works but strangely enough not a single śloka of ours could be traced to a Sanskrit source in exactly the same form as it is found in Wṛh. The parallels from these varied philosophical Sanskrit texts will be found scattered all over the notes.

The names of these texts have been given in full everywhere, rendering it superfluous to add a list here. Most of the abbreviations are well-known. The uncommon ones are :

Dasgupta : A History of Indian Philosophy, by Surendranath Dasgupta, vols. 1-5, Cambridge 1932-1955.

Gaṇapatitattwa : figures refer to the page-numbers of its collation-sheets in Prof. Dr. RaghuVira's collection.

Goris : Bijdrage tot de Kennis der Oud-Javaansche en Balineesche Theologie, by R. Goris, Leiden 1926.

KBW. : Kawi-Balineesch-Nederlandsch Woordenboek, by H.N. van der Tuuk, vols. 1-4, Batavia 1897-1912.

ONW. : Oudjavaansch-Nederlandsche Woordenlijst, by H. H. Juynboll, Leiden 1923.

Ślokāntara : ed. by Sharada Rani, Nagpur 1956.

NEW AND NOTABLE WORDS

Hereunder is a list of those words, forms and compounds, both from the Sanskrit stanzas and the OJ. commentary, which are not to be found in ONW. Besides these, we have also included those outstanding words which have an important part to play in their respective contexts, e.g. the technical philosophical terms, and proper names. References preceded by śl. indicate that the word occurs only in the Sanskrit śloka. Of these when the

word is not found in MW. it is clearly said so. We have followed the alphabetic arrangement of ONW.

A

ākāśa (one of the five mahābhūtas)
 33, (one of the saptāṅga) 60
 ākāśamayatwa 20 (not in MW.)
 akrodha (one of the five niyamas
 enumerated in ten śīlas) 60-61
 āgama (one of the three pramāṇas)
 26
 Aghora (in Aghora hṛdaya ya) 14
 angēṭ-angēṭ 74
 angun
 umangunakēṇ 60-61
 angkāt
 inangkāt-angkāt 74
 acintya 50
 acetana (one of the two parama-
 tattwas) 6
 ajñāna (one of the eight types of
 buddhi) 24, 28, 32
 umajñānan 67
 aṇimā (ONW. aṇiman) (one of the
 eight aiśwaryas) 14, 66, 67
 aṇimādiguṇa 29, 32, 33
 aṇimādiguṇopeta śl. 29, 32
 aṇḍabhuwana 68 (Skt. bhuwanāṇḍa)
 ātata 36
 ātmā (ONW. ātma) (one of the
 eight tuṣṭis) 32
 ātmatattwa 14, 50
 ātmasaṅgāra 47
 ātmasiddhi 47

adharma (one of the eight types
 of buddhi) 24, 28, 32
 ādhidaiwika duhkha 33
 ādhibhautika duhkha 33
 adhomukha 14
 ādhyātmika tuṣṭi (i.e. bhāgya, kāla
 and ātmā) 32
 ādhyātmika duhkha 33
 ādhyātmika siddhi 33
 adhyayana (one of the eight
 siddhis) 33
 anāḍiparameśwara śl. 2, 5
 Ananta (one of the eight widyāśānas)
 14
 anāśaka 25
 anirdeśya 7-10
 anugrahapara śl. 12 (not in MW.)
 anumāna (one of three pramāṇas) 26
 anuśrāwita (in anuśrāwite bhoge)
 śl. 27 (not in MW.)
 anaiśwarya (one of the eight types
 of buddhi) 24, 28, 32
 antaropama śl. 20 (not in MW.)
 andhatattwa 4
 andhatāmisra (one of the five
 wiparyayas) 32
 apāna (one of the ten wāyus) 39-40,
 42
 āpah (one of the five mahābhūtas)
 33, (one of the saptāṅga) 62
 apuy

mapuy-ṛpuya 74
 apus
 pinakāpus-apus 49
 apramāda (one of the five niyamas
 enumerated in ten śīlas) 60-61
 ampru (it is used to render Skt.
 pitta) 43 (WB. ?)
 amban
 tarpahambana 52
 ambana 3
 ambung
 pinakapangambung 33
 amla (one of the six rasas) 33
 ayam
 inayam-ayam 32
 umayam-ayam 32
 arjana (one of the eight tuṣṭis) 32
 arpaka (in arpakecchā) 47
 alambuṣā (one of the ten major
 nāḍīs) 37-38
 alepaka 2
 āwaraṇa
 kāwaraṇan 6, 47, 52, 55, 59, 67
 āweśa
 umāweśa 35, 74
 awairāgya (one of the eight types of
 buddhis) 24, 28, 32
 awyawahārika (one of the five ni-
 yamas enumerated in ten śīlas)
 60-61
 aṣṭawidyāsana 14 (Ananta, Sūkṣma,
 Śīwatama, Ekarudra, Ekanetra,
 Trimūrti, Śrikanṭha, Śikhaṇḍī)
 aṣṭasiddhi 24, 32, 33 (arjana,

rakṣaṇa, kṣaya, sangga, hingsā,
 bhāgya, kāla, ātmā).
 aṣṭaiśwarya (ONW. aṣṭeśwarya) 14,
 32, 74 (aṇimā, laghimā, mahimā,
 prāpti, prakāmya, īśitwa, waśitwa,
 yatrakāmāwasāyitwa)
 kāṣṭaiśwaryan 32, 65
 asaktatwa śl. 17 (not in MW.)
 asadbhāwa-wiwarjita śl. 48 (not in
 MW.)
 astu
 umastu 33
 mastwi 49
 astainya (ONW. astenya) (one of
 the five yamas enumerated in ten
 śīlas) 60-61
 ahangkāra (three types : sāttwika,
 rājasa and tāmasa) 33, (one of
 three antah-karaṇas) 35, 52
 ahangkāra-tattwa 6
 āhāra-nidrā-bhaya-maithuna 52
 āhāralāghawa (one of the five
 niyamas enumerated in ten śīlas)
 60-61
 ahingsā (one of the five yamas
 which are enumerated in ten śīlas)
 60-61
 ēyēh
 mangēyēh 42

I

ingēt
 ingēt-ingētēn 35
 ingu

ingwan-ingwan 24
icchā
 mangicchā 47
idā (one of the ten major nāḍīs)
 37-38
idan
 edan 33
indriyāyogamārga 52
irid
 mangirid 34
irir
 hirir 4
ilu
 kelu-ilu 32
Īśāna (in Īśāna mūrdhā ya) 14
īśa-sārathi-samyukta śl. 34
īśitwa (one of the eight aiśwaryas)
 14, 66, 71, 72
īśwara-tattwa 17
isi
 tan pesyanya 33
ising
 pangising 33
U
unggu
 inunggwan 33, 60-61
 umungguh 33
 pinakonggwan 46
ūta (cf. prota) 14
 inūta 14
ūta-prota 14
uttama-siddhi 33
utwat v.l. for odwad 33
udāna (one of the ten wāyus) 39-40

udanawāyu 44
 udwan v.l. for odwad 24
 untit
 inuntit-untitakēn 74
 upapatti
 inupapattyan 26
 upabhoga 28, 70
 uparēngga
 umuparēngga 3
 upalabdha
 inupalabdha 7-10
 kopalabdha 57
 upasarga (upasarga ning tamah)
 74, (upasarga ning triguṇa) 74,
 (upasarga ning rajah) 74, (upa-
 sarga ning sattwa) 74
 upastha (one of the ten indriyas) 33
 upasthendriya 33
 Umā 14
 ulah
 solah 32
 uwung
 uwung-uwung 50
 uśwāsa (for Skt. ucchwāsa)
 pinakośwāsa 41
 uhut
 inuhutakēn 47

R

ṛṣabhopama śl. 34 (not in MW.)

E

ekadeśa 14
 Ekanetra (one of the eight widyā-
 sanas) 14

Ekarudra (one of the eight widyā-
sanas) 14

AI

aiśwarya (one of the eight types
of buddhi) 24, 27, 28

O

odwad (v.l. udwad, udwan, hutwat)
33, 24, 36

omkāra-śabda 57

K

kaṭik " serf, thrall ? " 34, 35

pinakakaṭik 34

kaṭuka (one of the six rasas) 33

kaniṣṭha-madhyamottama 28

kapantika 52 (WB. ?)

kāmadewa 14

kamēmkēn 52 (WB. ?)

kāyika brata 52

kayu

kakayu 4 (ONW. kayu-kayu)

karāṇa

pinakakarāṇa 33

karma-phala śl. 3

karma-wāsanā 3, 52, 60-61, 64, 65, 70

karma-sukha 32

karmendriya-tattwa 6

kāla (one of the eight tuṣṭis) 32

kalpanā

kinalpana 64

tanpangalpana (=Skt. nirā-

kalpa) 59

kaṣāya (one of the six rasas) 33

kēna

pakēnanya 33

kēntut

angēntut 33

mangēntut 42

kēmit

kinēmitakēn 54

kiñcid-jñāna 50

kūrma (v.l. kūrmara, kumāra) (one
of the ten wāyus) 39.40, 46

kulyat

mangulet (for mangulyat) 46.

Here it is used for translating
Skt. udgāra " vomiting ".

ONW. gives the meaning "to
stretch out " which is not
applicable to our context.

kuhū (one of the ten major nāḍīs)
37-38

kṛkara (one of the ten major wāyus)
39.40

kailāsa-parwata 1

kailāsa-śikhara śl. 1 (not in MW.)

kon

akon.kon 35

kopa 45

kriyāśakti 11.13, 14, 35

kṣaya (one of the eight tuṣṭis) 32

KH

khala 33 (ONW. kala)

G

gagā

magagā 35

gaḍing 4

ganal
 ganal-ganal 14
 ganti
 ganti-ganti 22
 gandha 35 (one of the seven amṛtas)
 64, (one of the five tanmātras) 33,
 (one of the sāttwika upasarga) 74
 gandha-tanmātra 33
 gāndhārī (one of the ten major
 'nādīs) 37-38
 gamēl
 kagamēl 33
 ginamēlakēn 4
 pagamēlnya 49
 panggamēl-gamēl 33
 gawe
 kagawayan 64
 sagawe 22
 göng
 göng-göngēn 74
 pahagöngēn 52
 guṇadoṣa
 tan paguṇadoṣa 60-61
 gupit
 gupit-gupitan 33
 gupta see gopta
 gurutah (one of the three pramāṇas)
 52
 guruloka (=Skt. lokaguru) 50
 guru-śuśrūṣā (one of the five ni-
 yamas enumerated in ten śīlas)
 60-61
 guhya (in wāmadewa guhya ya) 14
 gr̥hīta
 gin̥r̥hīta 33

panggr̥hīta 3, 33
 gopta (for Skt. gupta)
 magopta 34
 golaka 33
 pinakagolaka 33
 graha
 kāweśa graha "seized by an evil
 star" 33

GH

ghrāṇa (one of the ten indriyas) 33
 ghrāṇendriya (one of the five
 buddhīndriyas) 33
 ghrātā (one of the seven agnis) 63

C

cakṣu (one of the ten indriyas) 33
 cakṣur-indriya (ONW. cakṣwindriya)
 (one of the five buddhīndriyas) 33
 catur-aiśwarya (i.e. adharma, ajñāna,
 awairāgya, anaiśwarya) 28
 catur-kalpanā 59 (wruh, kinawruhan,
 pangawruh, mangawruhi)
 catuś-śakti śl. 30 (not in MW.)
 cadu-śakti 11-13, 14, 30 (used here as
 a technical term for the four
 śaktis: wibhu-śakti, prabhu-śakti,
 jñāna-śakti, kriyā-śakti)
 capalatwa śl. 18 (not in MW.)
 capalapāda 18
 capalahasta 18 (cf. hastacapala)
 carma 33
 citta 15,16
 sāttwika citta 17
 citta si tamah 19,24
 citta si rajah 18,23

citta-kāryatah śl. 24
 citta-pāpa śl. 16
 citta-lakṣaṇa śl. 15
 cintāmaṇi 65
 cetana (one of the two parama-
 tattwas) 6
 cetana-sangsāra 50
 caitta-tattwa śl. 11 (not in MW.)

J

jāgaraka śl. 47 (cf. jāgrapada)
 jāgrapada (one of the five padas)
 47,60-61
 janggama 24
 janmāntara-puruṣa 33
 janma-wāsanā 3
 janmāwasāna 30
 jarēṃ (?)
 jinarēṃ 33
 jīwan-mukta 60-61
 jihwā (one of the ten indriyas) 33
 jihwendriya (one of the five buddhīn-
 driyas) 33
 jñāna (one of the eight types of
 buddhi) 24,26,28
 pinakajñāna 3,59
 jñānābhyudreka 52
 jñāna-mārga 51
 jñānawit śl. 50 (not in MW.)
 jñāna-śakti 11-3
 jñāna-swabhāwa 6, 50

D

diḍik
 sakasadiḍik 56

T

tanggal
 tanggal-tanggalan 74
 taṇḍak
 taṇḍak-taṇḍaki 4
 tattwa-jñāna 5, 32, 50
 tattwa-līna śl. 57 (not in MW.)
 tattwawit śl. 50 (not in MW.) cf.
 jñānawit
 Tatpuruṣa (in Tatpuruṣa waktra ya) 14
 tapa (one of the seven components
 of dharma) 25
 tapabrata 57
 tapēl
 tapēlan 74
 tapyak
 tapyak-tapyak 74
 tāmasa (one of the three ahaṅkāras)
 33
 tāmasa citta śl. 24 (not in MW.)
 tamah (one of the three guṇas) 14,
 5,16,18,19,22,52, (one of the five
 wiparyayas) 32
 tāmisra (one of the five wiparyayas)
 32
 taya
 mataya 49
 tarka (one of the eight siddhis) 33
 manarka 33
 tarkayoga 53, 58
 tasak
 pinakatasak 50
 tahēn
 katahēn 32

tēka
 tēkaha 32
 pintēkākēn 74
 tēguh
 matēguha 49
 tēmah
 pinakatēmahan 71
 tikta (one of the six rasas) 33
 tikṣṇa-samādhi 74
 timirāndhakāra śl. 47
 tiryak 16, 24, 32, 33, 71
 tiryagbhāwa śl. 16 (not in MW.)
 tungkul
 tinungkulan 52
 tunggal
 patunggal-tunggalan
 tutup
 tutupana 33, 56
 tudung 4
 tuduh
 tuduh-tuduhi 47
 tumpang
 matumpang-tumpang 14
 tūryapada (one of the five padas) 47,
 60-61
 tūryāntapada (one of the five padas)
 47, 60-61
 tūlawad śl. 68 (not in MW.)
 tuli
 atuli 33
 tuṣṭi 24, (eight types : arjana, ra-
 kṣaṇa, kṣaya, sangga, ahingsā,
 bhāgya, kāla, ātmā) 32
 tṛṣṇā-doṣa-kṣaya 52
 teja (one of the five mahābhūtas) 33,

(one of the saptāṅga) 62
 taijasa (= rājasa ahangkāra) 33, 47
 ton
 pinakapanon 33
 sakaton 52
 toya (one of the saptāṅga) śl. 62
 triguṇa (= sattwa, rajah, tamah) 22, 74
 triguṇa-tattwa 6, 14, 74
 triguṇa-mūḍhaka śl. 22 (not in MW.)
 Trimūrti (one of the eight widyā-
 sanas) 14
 triśarīra śl. 67
 tryantah (for tryantahkaraṇa) śl. 35
 tryantahkaraṇa 35
 twak (one of the ten indriyas) 33
 twagindriya (one of the five buddhīn-
 driyas) 33

D

dāna (one of the seven components
 of dharma) 25, (one of the eight
 siddhis) 33
 darpitwa śl. 18 (not in MW.)
 darśana (one of the sāttwika
 upasarga) 74
 daśaśila (ahingsā, brahmacarya,
 satya, awyawahārika, astainya,
 akrodha, guru-śuśrūṣā, śauca,
 āhāra-lāghawa, apramāda) 59, 60-61
 daśendriya (śrotra, twak, cakṣu,
 jihwā, ghrāṇa, wāk, pāṇi, pāda,
 pāyu, upastha) 33, 35, 52
 dīkṣita (= bhikṣu ngaran ing dīkṣita)
 25
 dumwaniya 73 (WB. ?)

dūra-darśana 14
 dūra-śrawaṇa 14
 dūra-sarwajña 14
 duvṛg
 mangduvṛgakṛt 50
 duḥkha (three types : ādhyātmika°,
 ādhidaiwika°, ādhibhautika°) 33
 ḍṛmbha (Skt. dambha) 34
 dr̥ṣṭi-wiśa 14
 dewa
 dewa dewānām (as a voc.) śl. 2
 dewadatta (one of the ten wāyus)
 39.40, 46
 dewānukūlabhaktyartha śl. 72 (not in
 MW.)
 dewayoni 3, śl. 29, 31, 32
 deśāntara 69
 daityayoni 3
 draṣṭā (one of the seven agnis) 63
 dwa
 dwa-dwa 19

DH

dhanañjaya (one of the ten wāyus)
 39.40, 46
 dhāraṇa-yoga 53, 57
 dharanī (one of the saptāṅga) śl. 62
 dharma 21, (one of the eight types
 of buddhi) 24, 25, 28
 dharma-sādhana 24
 dhyāna 64
 dhyāna-yoga 53, 55
 dhruwa 7-10

N

nāga (one of the ten wāyus) 39.40, 46

nāga-yoni 3
 nāḍī 36
 naraka-loka 52
 nēm
 kapingnēm 24
 nikhila-drawya-samprāpti śl. 70 (not
 in MW.)
 nityabandhatā śl. 19 (not in MW.)
 nidrāpara śl. 24 (not in MW.)
 niyama (five niyamas are given in
 śl. 61: akrodha, guruśūrūṣā, śauca,
 āhārālāghawa, apramāda)
 nirākalpa śl. 59 (not in MW.)
 nirghṛṇatwa śl. 18 (not in MW.)
 nirdwandwa śl. 55
 nirlepa śl. 20
 nirwāṇa 47
 nirwikāra śl. 55
 niśānta śl. 55
 niśabda śl. 58
 niṣkala 32, 47, 50, 60-61
 niṣkalānta śl. 48 (not in MW.)
 niṣprakāmya 47 (not in MW.)
 nyāsa
 sanyāsan 35

P

pakṣī (one of the five tiryags) 24
 panggiḥ
 pamanggiḥakṛt 16, 20, 52
 pañca-tanmātra (śabda, sparśa, rūpa,
 rasa, gandha) 33, 52
 pañca-pada 46, 47 (jāgrapada, swapna-
 pada, suṣuptapada, tūryapada,
 tūryāntapada)

pañca-buddhīndriya (śrotra, twak,
 cakṣu, jihwā, ghrāṇa) 33
 pañca-mahābhūta 6 (ākāśa, wāyu, teja,
 āpah, pṛthiwī) 33, 52
 pañca-mahābhūtādi 52
 pañca-wāyu 49 (prāṇa, apāna, udāna,
 wyāna, samāna)
 pañca-wiparyaya 24, (tamah, moha,
 mahāmoha, tāmīśra, andha-
 tāmīśra) 32
 paḍeṁ
 tatan pakapaḍeṁman 52
 pāṇi (one of the ten indriyas) 33
 (ONW. pāṇipāda)
 pāṇīndriya (one of the five karme-
 ndriyas) 33
 pāda (one of the indriyas) 33
 padendriya (one of the five karme-
 ndriyas) 33
 padmākāra 14
 padma-nāḍī 33
 pāpa-kleśa (they can also be separate
 words) 3
 pāpa-rāśi śl. 65 (not in MW.)
 pāyu (one of the ten indriyas) 33
 (ONW. pāyūpastha)
 pāywindriya (one of the five karm-
 endriyas) 33
 parama-kāraṇa 1
 parama-gambhīra 50
 parama-durgrāhya 49
 paramārtha 47, 51, 58
 paramārtha-cetana 50
 paramaśiwa-tattwa (cf. paramatattwa

in ONW.) 6, 7-10, 50
 parameśin śl. 14 (not in MW.)
 paribhoga 28, 70
 parcaya
 pinakaparcaya 22
 palēh
 tan palēh-palēha 60-61
 paśu (one of the five tiryags) 24
 pasuk
 kapasuk 49
 pahi (?)
 pamahya 52
 pētēng
 pinakapētēng 4
 pikul
 mamikul-mikul 35
 pinggalā (one of the ten major
 nāḍis) 37-38
 piṇḍākāra 4, 17
 pitta 33
 pihēr
 kapihēran 32, 50
 puṇya
 puṇyanan 28
 puṇya-bhakti 3
 putēk
 kaputēkēn 52
 putih
 putih-putih 33
 punah-punah 47
 purih
 kapurihan 34
 puru (= kadatwan) (in the Skt. ety-
 mology of puruṣa puru śete) 50

puru śete (Skt. explanation of
 puruṣa) 50
 pulung
 amulung 32
 mamulung 32
 pūṣā (one of the ten major nāḍīs)
 37-38
 puṣēr 36, 52
 pinakapusēr 52
 puhara
 pamuhara 35
 pr̥thiwī (one of the five mahābhūtas)
 33, (one of the saptāṅga) 62
 pr̥thiwī-tattwa 33
 pet
 pametanan 50
 prākāmya (one of the eight aiśwaryas)
 14, 66, 70, 71
 prakāśa
 prakāśa ring jūāna 52
 prakṛti-loka 31
 prāṇa (one of the ten wāyus) 39-40, 41
 prāṇāyāma-yoga 53, 56
 prāṇawahā śl. 39
 pratyakṣa (one of the three pra-
 māṇas) 26
 pratyāhāra-yoga 53, 54
 pradhāna-tattwa 6, 14, 47, 50, 74
 prāpti (one of the eight aiśwaryas)
 14, 66, 69, 70
 prabhu-śakti 11-13, 14
 prabhṛti
 aprabhṛti 69
 pramāṇa (three kinds : pratyakṣa,
 anumāna, āgama)

kapramāṇan 7-10
 pramāṇopamā 52
 prayogasandhi 50, 52
 prawrajyā (one of the seven com-
 ponents of dharma) 25
 prota 14 (cf. ūta)

PH

phena-tarangga-budbuda-nibha śl. 47

B

bādha
 kabādha 14, 70
 balik
 tan pabalik 50
 bāhya-tuṣṭi (i.e. arjana, rakṣaṇa, kṣaya,
 sangga, ahingsā) 32
 bāhya-siddhi 33
 bāhyendriya-tattwa 6 (ONW. wahyen-
 driya)
 bāhyauṣadha 74
 buddhi (its types are enumerated in
 24) 24, 52, (one of the three antah-
 karaṇas) 35, (one of the saptā-
 ṅga) 62
 buddhikā (one of the saptāṅga)
 śl. 62 (not in MW.)
 buddhi-tattwa 6
 bong (fr. OJ. bwang)
 binong-bong 74
 boddhā (one of the seven agnis) 63
 boddhawya (one of the seven amṛtas)
 64, (one of the sāttwika upa-
 sargas) 74
 brahmacarya (one of five yamas)

enumerated in ten śīlas) 60-61
 brahmāṇḍa 14
 Brahma-wiṣṇu-indra-sūrya 72
 bwit
 tan pabwit 50

BH

bhāgya (one of the eight tuṣṭis) 32
 bhāra
 panasbhāra 18
 panasbhāran 18, 34
 bhawah
 mabhawah-bhawah 35
 bhasmībhūta 14
 bhāswara 14 (adj. for the body of
 Bhaṭāra)
 bhikṣu (in the sense of bhikṣutwa,
 as one of the seven components
 of dharma) 25
 bhīrutā śl. 19 (not in MW.)
 bhukti
 umukti 34
 bhūtādi (= tāmasa ahangkāra) 33
 bhuwana-tattwa 52
 bhoga 27, 28, 70
 dṛṣṭānuśrāwite bhoge śl. 27
 mabhoga-bhoga 35
 bhrānta 28
 bhrānta-jñāna 3
 bhrāmīta-cakrawat śl. 34

M

maṇisūtrawāt 14
 madhura (one of the six rasas) 33
 manah 33, (one of the three antah-

karaṇas) 35, 52, (one of the saptā-
 ngga) 62
 mantā (one of the seven agnis) 63
 mantrātmā 14
 Māyā-tattwa 14, 50, 60-61
 Māyāśīras-tattwa 14
 māyopama śl. 47 (not in MW.)
 mala (mala ngaraning acetana) 14
 maling
 amaling-maling 60-61
 mahādakṣa śl. 50
 mahāmoha (one of the five wi-
 paryayas) 32
 mahāsattwa śl. 3
 mahimā (ONW. mahiman) (one of the
 eight aiśwaryas) 14, 66, 68, 69
 maheśwara śl. 1
 mithyā-wacana 60-61
 mīna (one of the five tiryags) 24
 mūrti (in sadyojāta mūrti ya) 14
 mūrdhā (in Īśāna mūrdhā ya) 14
 mṛga (one of the five tiryags) 24
 mengkene see n. 103 on stanza 32
 mokṣapada śl. 30
 moha (one of the five wiparyayas) 32

Y

yajña (one of the seven components
 of dharma) 25
 yatrakāmatā (short form of yatra-
 kā māwasāyitwa) 73
 yatrakā māwasāyitwa (one of the
 eight aiśwaryas) 14, 66, 73, 74
 yama śl. 60 (five yamas are: ahingsā,
 brahmacarya, satya, awyawahārika,

astainya)
 yaśā (for yaśaswinī) (one of the ten
 nāḍis) śl. 37-38 (not in MW.)
 yoga (one of the seven components
 of dharma) 25
 yoga-krama 47
 yoga-nisprha śl. 27 (not in MW.)
 yoga-mārga 60-61
 yoga-wahni 60-61
 yoga-samādhi 60-61
 yogīśwara 33, 74

R

rakṣaṇa (one of the eight tuṣṭis) 32
 rākṣasa-yoni 3
 rāga
 rāga-rāga 34
 racun
 rinacun 33, 52
 rājasa (one of the three ahangkāras)
 33
 rājasa citta śl. 23
 rajah (one of the three guṇas) 14, 17,
 52, 72
 rasa (one of the five tanmātras) 33, 35,
 (one of the seven amṛtas) 64
 pinakapaṅgrasa 33
 rasa-tanmātra 33
 rasayitā (one of the seven agnis) 63
 rēngö
 parēngö-rēngön 52
 pinakapangrēngö 33
 rēngga
 rēngga-rēngga 34
 rēsēp

rinēsēp 64
 rūpa 35, (one of the seven amṛtas)
 64, (one of the five tanmātras) 33
 rūpa-tanmātra 33
 ruhur
 piningruhurakēn 14
 rondon 34
 rwa
 tanpangrwa-rwa (= Skt. nir-
 dvandva) 55

L

laku
 alaku-laku 24
 lumaku-laku 24
 laghimā (ONW. laghiman) (one of
 the eight aiśwaryas) 14, 66, 67, 68
 laghu-deha śl. 68 (not in MW.)
 laṇḍak
 manglaṇḍak 35
 lād
 kaladan 74
 lalatang "stinging nettles" 33
 lawaṇa (one of the six rasas) 33
 lēnga
 malēnga-lēnga 74
 limbe
 lumimbay 45
 lilang
 pinahalilang 3
 lungguh
 palungguhan 14
 pinakapalungguhan 11.13
 lunghā
 palunghān 47

lobhitwa śl. 18 (not in MW.)

lwir

sakalwiran 3

W

wāk (one of the ten indriyas) 33

wāk-capala 18

waktra (in Tatpuruṣa waktra ya) 14

wāg-indriya (one of the five karmen-
driyas) 33

wāta 33

watu

pinakawatwan 50

wāda

wināda 50

wadwan "female" 33

wādha see bādha

Wāmadewa = Bāmadewa 14

wāyu (see bāyu) (one of the five
mahābhūtas) 33, (one of the
saptāṅga) 62

warah

warah-warah 52

walawadi 33

wawadah 3 (WB. ?)

waśitā 68 (cf. ONW. waśatā)

waśitwa (one of the eight aiśwaryas)
14, 66, 72, 73

wāsanā 3, 52, 65

wastu

tatan pawastu 59

wēnang

sakawēnang 3

wikāra

tatan. wikāra (for Skt. nirvi-

kāra) 55

wikalpa 28

mamikalpa 63

wīja

makawīja 32

widyādhara-yoni 3

wibhinna-racita śl. 47 (not in MW.)

wibhuśakti 11-13, 14

wirocanakara śl. 12 (not in MW.)

wiwāda 60

awiwāda 60-61

wiweka

mamiweka 32

wiśeṣa 48, 49, 53, 59

sang hyang wiśeṣa 51

makawīśeṣa 34

winiśeṣākēn 34

wiśwa 47

wihikan

sakawihikan 50

wuri

pawuri 67

wṛtti

wṛtti ning buddhi 24, 33 (wṛtti
includes eight types of buddhi,
five wiparyayas, tuṣṭis and eight
siddhis)

waikṛta (= sāttwika ahangkāra) 33

wairāgya (one of the eight types of
buddhi) 24, 26, 27, 28, 31

wyādhi-prakopana śl. 45 (not in
MW.)

wyāna (one of the ten wāyus) 39-40,
45

wyāpaka

umyāpaka 14, 33
 mamyāpaka 14
 mawyāpaka 14
 winyāpaka 14
 winyāpakākēn 14
 wyāmoha 14, 52
 wruh (one of the four kalpanās) 59
 kawruhananta 6
 kinawruhan (one of the four
 kalpanās) 59
 pangawruh (one of the four
 kalpanās) 59
 mangawruhi (one of the four
 kalpanās) 59

Ś

śakaṭopama śl. 34
 śangkhinī (one of the ten major
 nāḍīs) 37-38
 śabda (one of the eight siddhis) 33,
 (one of the five tanmātras) 33,
 35, (one of the seven amṛtas) 64
 śabda-tanmātra 33
 śālā
 pinakaśālā 52
 śāstrataḥ (one of the three pra-
 māṇas) 52
 Śikhaṇḍī (one of the eight widyā-
 sanas) 52
 śīla (one of the seven components
 of dharma) 14
 śiwāgni 65
 śiwatattwa śl. 1, śl. 10, 6, 14, 50, 52
 Śiwatama (one of the eight widyā-
 sanas) 14

śiwātmā 57
 śiwātmaka śl. 57
 śiwadwāra 37-38
 śiwapada 30
 śukra-mūtra śl. 42
 śukla 33, 42
 śukla-śwanita 33
 makaśukla-śwanita 33
 śubhāśubha (karma) 22, 34, 52
 śūla 33
 śete (= matura) (in the Skt. etymo-
 logy of puruṣa: puru śete) 50
 śokitā śl. 19 (not in MW.)
 śauca (one of the five niyamas enu-
 merated in ten śīlas) 60-61
 śrawaṇa (one of the sāttwika upa-
 sargas) 74
 Śrīkaṇṭha (one of the eight widyā-
 sanas) 14
 śrīpada 47
 śrotā (one of the seven agnis) 63
 śrotra (one of the ten indriyas) 33
 śrotrendriya (one of the five
 buddhīndriyas) 33
 śleṣma 33
 śwanita 33, 42

Ṣ

ṣaṭkoṣa 33
 ṣaṅga-yoga (i.e. pratyāhāra, dhyāna,
 prāṇāyāma, dhāraṇa, tarka, samā-
 dhi) 52, 53, 59
 ṣaḍrasa (i.e. lawaṇa, amla, kaṭuka,
 tikta, kaṣāya, madhura) 33

S

sangkalpa (one of the seven amṛtas)

64

manangkalpa 33

sumangkalpa 33

sangga (one of the eight tuṣṭis) 32

sangguh

panangguhan 49

sangguhan 49

sangyama

sinangyama 64

sangśaya 28

sacarācara śl. 2

sātmaka 30

sattwa (one of the three guṇas) 14,

15, 21, 22, 52

sāttwika (one of the three ahang-

kāras) 33

sāttwika (citta) 17, 20, śl. 20

satya (one of the five yamas enu-
merated in ten śilas) 60-61

Sadāśiwa śl. 11

sadāśiwa-tattwa 6, 14, 50

sad-asad-bhāwa-rahita śl. 48

sādrśya 4

Sadyojāta (in Sadyojāta mūrti ya) 14

sādhaka

kasādhakan 33

Sanatkumāra 14

sandhyā-welā 33

saptāgni 60-61, 62 (ghrātā, rasayitā,
draṣṭā, spraṣṭā, śrotā, mantā, bod-
dhā) 63

saptāṅga 60-61 (dharanī or pṛthiwī,

toya or āpah, teja, māruta or
wāyu, ākāśa, buddhi or bud-
dhikā, manah) 62

sapta-dwīpa 68

sapta-pātāla 68

saptāmṛta 60-61, 63 (śabda, sparśa,
rūpa, rasa, gandha, sangkalpa, bod-
dhawya) 64

samatwa śl. 21 (not in MW.)

samādhi 25 (yoga ngaraning magawe
samādhi), 32, 64, 74

samādhi-yoga 53, 59

samāna (one of the ten wāyus)
39-40, 43

samāna-gati śl. 43 (not in MW.)

samoha 4

sampun 33

sambandha

sumambandha 35, 46

samyag-jñāna 26, 30

samwibhāwitwa śl. 17 (not in MW.)

sarīrpa (one of the five tiryags) 24

sarwa-kartā 14

sarwa-kārya-kartā 14, 50

sarwāṅga-sandhi śl. 41 (not in MW.),
45

sarwajña 14, 50

sarwa-tattwa 6, 14, 50, śl. 6 (not in
MW.)

sarwa-tattwaka śl. 5 (not in MW.)

sarwa-tattwajña śl. 5

sarwa-duhkha śl. 13

sarwa-dwāra 56

sarwa-bhoga śl. 29, śl. 32, 69

sarwa-mokṣa-pratijñāta śl. 20

sarwa-sandhi 45
 salah
 analahi 3
 sawah
 asawah-sawah 35
 sawyāpāra 11-13
 sah
 kasahan 33
 sahab
 sinahaban 50
 sāhasika 18
 sāhasitwa śl. 18 (not in MW.)
 sahasra-deha 70
 sēngguh
 sēngguhan 49
 sēḍḍek
 kasēḍḍek 34
 sēlēt
 sumēlēt 34
 sipat
 pinakasipat 52
 sih
 kasihana 2, 50, 51
 kinasihana 28
 suk
 pasuk 67
 Sūkṣma (one of the eight widyāsanas)
 14
 sūkṣma-śarīra 52
 sukha-duhkha
 sakasukha-duhkha 34
 suṇḍang
 masuṇḍang-suṇḍangan 52
 suptawat śl. 31 (not in MW.)

surat
 sinuratakēn 52
 suluh
 panuluh 34
 suweṣatā śl. 17 (not in MW.)
 suṣuptapada (one of the five padas)
 47
 suṣumnā (one of the ten major
 nāḍīs) 37-38
 susaṃmūḍha śl. 24 (not in MW.)
 susūkṣma śl. 67
 senāpatya (= senāpati) 35
 saumya-bhāwa śl. 10 (not in MW.)
 sauṣupta (sc. pada) śl. 47
 sthāwara (sixth of the created
 beings) 24
 sparśa (one of the seven amṛtas)
 64, (one of the five tanmātras)
 33, 35
 sparśa-tanmātra 33
 spraṣṭā (one of the seven agnis) 63
 sphaṭika-warṇa 14 (qualifies the body
 of Bhaṭāra)
 swatah (one of the three pramāṇas)
 32, 52
 swapṇapada (one of the five padas)
 47
 swarga-bhikṣu śl. 50 (not in MW.)
 swecchawāsita śl. 69 (not in MW.)

H

hangun
 humangun 52
 hasti-jihwā (one of the ten major

nāḍis) 37-38	kahibēkan 7-10
höt	hilang
ahöt 50	tatan pakahilangan 59
hingu 3	huḍan
hingsā (one of the eight tuṣṭis) 32	manghuḍan 35
hiḍēp	hutwat v.l. for odwad 36
pinakapanghiḍēp 52	hṛdaya (in Aghora hṛdaya ya) 14
hibēk	

NUMERICAL CATEGORIES*

(exclusive of unities)

The numbers occupy an important place in OJ. literature (see n.38 on Ślokāntara § 84). For the sake of comparative study with other works, we append below all the enumerations that occur in the Wṛh. The figures refer to the stanza number.

2

- 2 paramatattwas : cetana, and acetana śl.6.
- 2 kinds of bhoga : dṛṣṭānuśrāwite bhoge śl.27.
- 2 śaktis of śiwatattwa : sarwajña, and sarwakāryakartā or sarwakartā 14.

3

- 3 ādhyātmika tuṣṭis : bhāgya, kāla, and ātmā 32.
- 3 ādhyātmika siddhis : to destroy three kinds of dukkha; see dukkha-traya 33.
- 3 antahkaraṇas : buddhi, manah, and ahangkāra 35.
- 3 kinds of ahangkāra : sāttwika (waikṛta), rājasa (taijasa), and tāmasa (bhūtādi) 33.
- 3 kāraṇas to attain mokṣa : jñānābhyudreka, tṛṣṇādoṣakṣaya, and indriyāyoga-mārga 52.
- 3 guṇas (triguṇatattwa) : sattwa, rajah, and tamah 14.
- 3 guṇas of Bhaṭāra Sadāśiwa : dūra-śrawaṇa, dūra-sarwajña, and dūra-darśana 14.
- 3 kinds of citta : sāttwika citta, rājasa citta, and tāmasa citta 17, 18, 19.

* Prof Otto Schrader, Introduction to the Pāñcarātra and the Ahirbudhnya Saṃhitā (Madras 1916) pp. 170-171, too gives a numerical index.

3 kinds of cetana-tattwa : Śiwa-tattwa, Sadāśiwa-tattwa, and Paramaśiwa-tattwa 6, 52.

3 kinds of duhkhas (duhkha-traya) : ādhyātmika duhkha, ādhidaiwika duhkha, and ādhibhautika duhkha 33.

3 nāḍīmūla (wit ning gurung-gurungan) : in the nābhi, below the nābhi, and in the kanda 36.

3 pramāṇas : pratyakṣa, anumāna, and āgama 26.

3 pramāṇas : gurutah, swatah, and śāstratah 52.

3 kinds of bhikṣutwa (tiga lwir ning kawikun) : karma, jñāna, and yoga 52.

3 main siddhāntas (doctrines) : Śaiwa, Pāśupata, and Alepaka 2.

4

4 aiśwaryas (catur-aiśwarya) : dharma, jñāna, wairāgya, and aiśwarya 28.

4 śaktis (cadu-śakti) : wibhu-śakti, prabhu-śakti, jñāna-śakti, and kriyā-śakti 11-13.

4 balik ning caturaiśwarya : adharma, ajñāna, awairāgya, and anaiśwarya 28.

5

5 karmendriyas : wāgindriya, pāṇindriya, pādendriya, pāywindriya, and upasthendriya 33.

5 tanmātras (pañca-tanmātra) : śabda, sparśa, rūpa, rasa, and gandha 33.

5 kinds of tiryags : paśu, mṛga, pakṣī, sarīsrpa, and mīna 24.

5 padas (pañca-pada) : jāgrapada, swapnapada, suṣuptapada, tūryapada, and tūryāntapada 46, 47.

5 bāhya-tuṣṭis : arjana, rakṣaṇa, kṣaya, sangga, and hingsā 32.

5 bāhya-siddhis : dāna, adhyayana, śabda, tarka, and sauhṛda 33.

5 buddhīndriyas : śrotrendriya, twagindriya, cakṣurindriya, jihwendriya, and ghrāṇendriya 33.

5 mahābhūtas (pañca-mahābhūta) : ākāśa, wāyu, teja, āpah, and pṛthiwī 33.

5 niyamas : akrodha, guru-śuśrūṣā, śauca, āhāra-lāghawa, and apramāda śl. 61.

5 yamas : ahingsā, brahmacarya, satya, awyawahārika, and astainya śl. 60.

5 yonis : dewa-yoni, widyādhara-yoni, rākṣasa-yoni, daitya-yoni, and nāga-yoni 3.

5 wāyus (pañca-wāyu) : prāṇa, apāna, samāna, udāna, and wyāna 49.

5 wiparyayas (pañca-wiparyaya) : tamah, moha, mahāmoha, tāmistra, and andha-tāmistra 24, 32.

6

- 6 koṣas (ṣaṭkoṣa) : tahulan (bones), odwad (veins), sumsum (marrow), daging (flesh), rudhira (blood), and carma (skin) 33.
 6 kinds of yoga (ṣaḍaṅga-yoga) : pratyāhāra, dhyāna, prāṇāyāma, dhāraṇa, tarka, and samādhi 53, 54-59.
 6 kinds of rasa (ṣaḍrasa) : lawaṇa, amla, kaṭuka, tikta, kaṣāya, and madhura 33.

7

- 7 agnis (saptāgni) : ghrātā, rasayitā, draṣṭā, spraṣṭā, śrotā, mantā, and boddhā 63.
 7 anggas (saptāṅga) : dharanī (or pṛthivī), toya (or āpah), teja, māruta (or wāyu), ākāśa, buddhikā (or buddhi), and manah 62.
 7 amṛtas (saptāmṛta) : śabda, sparśa, rūpa, rasa, gandha, sangkalpa, and bodhdhavya 64.
 7 tattwas are enumerated under the term sarwatattwa : pradhānatattwa, triguṇatattwa, buddhitattwa, ahangkāratattwa, bāhyendriyatattwa, karmendriyatattwa, and pañcamahābhūtattwa 6.
 7 qualities of dharma : śīla, yajña, tapa, dāna, prawrajyā, bhikṣu, and yoga 25.

8

- 8 aiśwaryas (aṣṭaiśwarya) : aṇimā, laghimā, mahimā, prāpti, prākāmya, īśitwa, waśitwa, and yatrakāmāwasāyitwa 14, 66 to 70.
 8 tuṣṭis : arjana, rakṣaṇa, kṣaya, sangga, hingsā, bhāgya, kāla, and ātmā 32.
 8 types of buddhi : dharma, jñāna, wairāgya, aiśwarya, adharma, ajñāna, awairāgya, and anaiśwarya 24.
 8 widyāsanas (aṣṭawidyāsana) : Ananta, Sūkṣma, Śiwatama, Ekarudra, Ekanetra, Trimūrti, Śrikanṭha, and Śikhaṇḍi 14.
 8 siddhis : dāna, adhyayana, śabda, tarka, sauhṛda, and three duḥkhas 24, 33.

10

- 10 indriyas (daśendriya) : śrotra, twak, cakṣu, jihwā, ghrāṇa, wāk, pāṇi, pāda, pāyu, and upastha 33.
 10 major nāḷis : iḍā, piṅgalā, suṣumnā, gāndhārī, hastijihwā, pūṣā, yaśā, alambuṣā, kuhū, and śankhinī 37-38.
 10 prāṇas (daśaprāṇa) : prāṇa, apāna, samāna, udāna, wyāna, nāga, kūrma, kṛkara, dewadatta, and dhanañjaya 39-40.
 10 wāyus = 10 prāṇas 39-40.

10 śīlas (daśa-śīla) : ahingsā, brahmacarya, satya, awyawahārika, astainya, akrodha, guru-śuśrūṣā, śauca, āhāra-lāghawa, and apramāda 60-61.

IMPORTANT SIMILIES

(illustrating religious or philosophical ideas) *

a child in and out of water : yogīśwara going in and coming out of the earth because of aṇimā śakti.

asafoetida sticks to the pot : karmawāsanās stick to the ātman 3.

beehive : māyātattwa 14.

bees : ātmans 14.

belly (of the elephant) : hill slope (l a m b u n g) 4.

bubbles of foamy waves (p h e n a - t a r a n g g a - b u d b u d a) : the condition of sleep (s w a p n a p a d a) 47.

butter in milk (g h ṛ t a m p a y a s i , m i ñ a k s a n g k e n g s u s u) : Supreme reality (Paramārtha or Wiśeṣa) 49.

butter in milk : Wibhuśakti pervades all the tattwas 14.

carriage or cart : body (śarīra) (but in the Skt. stanza cart : Pradhāna) 34.

cart (ś a k a ṭ a) : Pradhāna śl. 34.

commanders of forces (s e n ā p a t y a) : three internal organs (t r y - a n t a ḥ k a r a ṇ a) 35 (cf. ministers : three internal organs).

driver (s ā r a t h i) : Īśa śl. 34.

driver : Bhaṭāra Īśwara 34.

ear (of the elephant) : winnowing fan (h i r i r) 4.

elephant as seen by the blind men : confused knowledge (b h r ā n t a - j ñ ā n a) 4.

ether (a n t a r a) : extremely sātत्वika mind 20.

fire in the wood (h a r i ś c a d ā r u ṣ u , a p u y y a n h a n e n g k a y u) : Supreme reality (Paramārtha or Wiśeṣa)

foot (of the elephant) : pillar (t u d u n g) 4.

happiness of a sleeping person : happiness in wairāgya 31.

happiness of the pleasure-seeker : objects of senses śl. 35.

head (of the elephant) : pot (k u m b h a) 4.

man produces the pot : cetana moulds the acetana 47.

minister : three internal organs (t r y - a n t a ḥ k a r a ṇ a) śl. 35.

* Such an index is also given by Prof. Otto Schrader, Introduction to the Pāñcarātra and the Ahirbudhnya Saṃhitā (Madras 1916) p. 172.

- net, its meshes and contents : esoteric knowledge 52.
 ox : ātman 34.
 ox : Puruṣa śl. 34.
 palace : body (śarīra) (cf. carriage : body) 35.
 palace : Pradhāna (cf. cart : Pradhāna in st. 34) śl. 35.
 prince : ātman which sticks to pleasures 35.
 reflection in water (māyā ring wai) : swapnapada 47.
 revolving wheels of the cart : this world śl. 34.
 sky : Supreme reality (Paramārtha) 58.
 slaves : senses (indriya) 35; (but śūdra : indriya in the Skt. śloka)
 sun : perception 52.
 tail (of the elephant) : eel (wēlut) 4.
 thread and pearls (maṇisūtrawat) : prota (wibhuśakti holds all the things
 together) 14 [cf. Prof. Otto Schrader, o.c., p. 172].
 trunk (of the elephant) : serpent 4.
 tusk (of the elephant) : curved wood (kakayu binubut) 4.
 water in clouds (jalaṃ nabhah-sthitam) : Supreme reality (Para-
 mātha or Wiśeṣa) 49.
 wheels of the carriage : good and bad actions 34.
 wind in space (sarwago'nilah) : Supreme reality (Paramārtha or
 Wiśeṣa) śl. 49.
 world : good and bad actions (śubhāśubha-karma) 34.

It is indeed a pleasant duty of mine to thank my guru Prof. Dr. J. Gonda for having spared much of his valuable time and having read through my whole work extending over five hundred pages. His advice and suggestions have given me great strength, especially as it is for the first time that a critical edition of an Old Javanese text has been undertaken in India. Embarking upon a new venture requires the encouragement of the experienced and here Prof. Gonda has stood me in more than good stead. All my gratitude to him.

Sudarshana Devi

* * *

TEXT IN TRANSCRIPTION

A W I G H N A M A S T U

1

कैलाशशिखरे रम्ये तिष्ठमानो महेश्वरः ।
 बृहस्पतिमुवाचेति शिवतत्त्वमनुत्तमम् ॥१॥

Bhaṭāra Īśwara hane pucak ning Kailāsaparwata | sēḍēng mawarah aji
 ri sang watēk dewatā kabeh | kañcit wineh śāstra pangarcana nira ry awak
 Bhaṭāra Paramakāraṇa | irikang kāla' | hana sira wiku ring swarga | bhagawān
 Wṛhaspati ngaran ira | sira ta masö mamūjā ri .Bhaṭāra | saha pañcopacāra | ri
 huwus nirān pamūjā | manēmbah ta sira | ri huwus nirān manēmbah | malung-
 guh ta sira | tumakwanakēn sārī sang hyang aji kabeh | ling nira |

2

भगवन् देव देवानामनादिपरमेश्वर ।
 समाख्याहि तत्त्वं सर्वं रमयन् सचराचरम् ॥२॥

Sājñā Bhaṭāra | kasihana rānak Bhaṭāra | warahēn ika sang hyang aji
 kabeh | matangyan akweh prabheda nira de Bhaṭāra | an pawarah ri sang watēk
 dewatā kabeh | hana Śaiwa ngaranya | hana Pāśupata ngaranya | hana Alepaka
 ngaranya | ika ta kabeh | kapwa dudū pawarah Bhaṭāra sowang-sowang | lawan
 ikang śāstra wih akweh ata prakāranya | ndya ta kalingan ika | matangyan wineh
 makweha | ikanang mārگا kalawan aji de Bhaṭāra | mangkana ling bhagawān
 Wṛhaspati ||

Śumahir Bhaṭāra | ling nira |

3

साधु साधु महासत्त्व कर्मफलस्य तत्त्वं यत् ।
 तद्धि भावसमन्वितमिह च परत्र च ॥३॥

34

Atyanta dibya ning takwantānaku bhagawān Wṛhaspati | matangyan
 makweh dengku paweh aji i sang watēk dewatā kabeh | sangka yan akweh ikang
 yoni sangka ning mangdadi | apa dumeh ya makweha | apan akweh ngaran ing
 wāsanā | wāsanā ngaranya ikang karma ginawe ning janma ihatra | ya ta
 bhinukti phalanya ring paratra | ri janmanya muwah | yan ahala | yan ahayu |
 asing atah sakalwiran ing karma ginawenya | hēnti mara phalanya | kadyangga
 ning dyun wawadah ning hinggu | huwus hilang hinggunya | ikang dyun
 inasahan pinahalilang | kawēkas ta ya ambōnya | gandhanya rumakēt irikang
 dyun | ndah yatika wāsanā ngaranya | samangkana tekang karmawāsanā
 ngaranya | hana ring ātmā | rumakēt juga ikang karmawāsanā ngaranya |
 yatika umuparēngga irikang ātmā | koparēngga tekang ātmā | ya ta rāga
 ngaranya | ikang wāsanā pwa dumadyakēn ikang rāga | ya ta matangyan mahyun
 ing karma | harṣa salwiranikang karmawāsanā | ikang wāsanā pwa ya
 duwēg umuparēngga irikang ātmā | ya ta dumadyakēn ikang karmawāsanā
 lawan karma | ya ta dumadyakēn ikang janma mapalenan | hana dewayoni |
 hana widyādharayoni | hana rākṣasayoni | hana daityayoni | hana nāgayoni |
 akweh prakāra ning yoni sangkanya n pangjanma | ya ta matangyan kapwa dudū
 weśanya | asing kāptinya manah ning yoninya ngūni ya kahyunya | hyunya
 ya ta dumadyakēn ikang karma | ya ta ginawenya hēlēm-hēlēm | yan ahala
 ikang karma ginawenya | ya dumehnya tibeng naraka | salwir ning sangsāra
 bhinuktinya | hēnti pwa ya phala ning gawenya hala | wineh pwa ya mangdadya
 tiryak | yapwan ahayu ikang karma ginawenya | ya dumehnya dumadya
 ring swarga | salwir ning bhoga bhinuktinya | hēnti pwa phala ning gawenya
 hayu | wineh pwa ya dumadya ratu pamēgēt sugih | kasambi tekang jñāna hayu
 denya | katon tang wastu kabeh denya | kadadi pwekang kasambegan lawan
 sih puṇyabhakti | kadadi pwekang kabeh denya | ya ta sambandhanya sih
 Bhaṭāra iriya | masih Bhaṭāra iriya | katon tang janmawāsanā denya | lawan
 lapa panas tis | pāpa kleśa ning mangdadi | yāwat tinonya lingnya | i harah
 atyanta lara ning janma karih | sabarinya n pāwak juga hana bhinuktinya | apa
 ta karih ambana ri dadingku harah | mara ta ya ri sang paṇḍita | tumakwana-
 kēna kalingan ing dadi | winarah ta ya de sang ṛṣi | kunang tapwan makas |
 mewēh jāti nikang wiśeṣa | ya ta matangyan sinanggraha ring aji makweh |
 asing sakawēnang denyān bhakti ring Bhaṭāra | ya ta inalapnya pinakajñānanya
 n panggḥitāwak Bhaṭāra | nahan hetu ning aji yan makweh | mangkana ling
 Bhaṭāra ||

Sumahur bhagawān Wṛhaspati | ling nira | ndya ta wiśeṣa nika sang hyang
jñāna | sājnā Bhaṭāra | ikang Śaiwa kari ya | ikang Pāśupata kari ya | ikang Ale-
paka kari ya ||

Sumahur Bhaṭāra | ling nira | tan hana sor tan hana lēwih ikang swarga
anaku | yan paḍākēna de sang makamārga | apan paḍa tēlas lituhayu dengku
gumēlar ikang jñāna ngkāna mārğa tēlu | yapwan salah denya manggēgō jñāna |
hana sor ikang waneh | ya ta matangyan ikang bhrānta jñāna | yekāgēlēm
analahi | mangkana ling Bhaṭāra ||

Sumahur bhagawān Wṛhaspati | ndya tekang bhrānta ling Bhaṭāra |
apan sojar nika sang hyang śāstra ya tinūt nika sang paṇḍita magawe punya-
bhakti | ya dumeh ika bhrānta ling Bhaṭāra | kasilhana ta rānak Bhaṭāra | wara-
hēn tēmēn tēmēn | mangkana ling bhagawān Wṛhaspati ||

Sumahur Bhaṭāra | ling nira |

4

अन्धा अन्धैः समायुक्ता गजस्याप्तुं शरीरकम् ।

चक्षुषानाप्तसादृश्यमन्योऽन्येन भ्रमाप्यते ॥४॥

Hana wuta samoha | amalaku winarah wruh ring liman | saka ri swi-
kāryan wruha | amalaku ta ya ginamēlakēn denikang wwang manon liman |
ndan kapwa dudū ginamēlnya sowang-sowang | hana anggamēli hulu | kadi kumbha
liman lingnya | waneh anggamēli talinga | kadi hirir liman lingnya | waneh
anggamēli gaḍing | kadi kakayu binubut liman lingnya | waneh anggamēli
tulalai | kadi ulā liman lingnya | waneh anggamēli wētēng | kadi lambung liman
lingnya | waneh anggamēling iku | kadi wēlut liman lingnya | waneh anggamēli
suku | kadi tudung liman lingnya | asing atah ginamēlnya salah-siki ngkāna |
nda tar wruh ri sādṛśya ning liman | ri pangadēnya piṇḍākāranya | ambēknya
nayanya | tan wruh apan wuta | saginamēlnya juga kawruhanya | tandwā kadyangga
ning andhatattwa | an tar wruh ri sādṛśya ning liman | mangkana tikang janma |
wyāmoha ngaranya | ya pinakapētēngnya | wuta kalinganya | twas nikang
tattwa kaharan awayawa ning liman | yāngkēn hulu gaḍing tulalai wētēng
suku iku | ikang śāstra lawan aji | akweh pwa kawyāpakan sang hyang wiśeṣa |
ya ta matangyan ika mangde bhrānta wulangun ta ya | pati taṇḍak-taṇḍaki |
tan wruh ring lor lawan kidul | tan wruh ring mūlya lawan wiśeṣa | tan

wruh ring sor lawan maruhur | tan wruh ring kurang lawan lèwih | tan wruh
ring lungih lawan tèka | ikang jñāna mangkana | yeka bhrānta ngaranya | tan
paniddhākēn prayojana | mangkana ling Bhaṭāra ||
Sumahur bhagawān Wṛhaspati | ling nira |

5

भगवन् सर्वतत्त्वज्ञ अनादिपरमेश्वर ।

त्वामेतच्छ्रोतुमिच्छामि भगवन् सर्वतत्त्वकम् ॥५॥

Sājñā Bhaṭāra | atyanta sangsaya rānak Bhaṭāra denikang andhatattwa |
hana kapwa sādṛśya nika sang hyang tattwajñāna anung pintonakēn ikang
śāstra kabeh | kasihana rānak Bhaṭāra | warahēn tēmēn-tēmēn yatanyan hilanga
punggung rānak Bhaṭāra | mangkana ling bhagawān Wṛhaspati ||

Sumahur Bhaṭāra | ling nira | atyanta iki dibyaning wuwustānaku bhaga-
wān Wṛhaspati | wēnangta tumakwanakēn ika sang hyang tattwajñāna |
kunang prayatna ta kita ri sang hyang śāstra | apan anghing kita winarahku ri
ngke | winarahku ri sang hyang aji | apan kita kinon guru loka ring swarga |
śiṣyanta mangajarakēna ring mānuṣa dlāha ||

6

द्विविधं तत्त्वं परमं चेतनमचेतनञ्च ।

व्याप्नोति सर्वतत्त्वेषु सूक्ष्ममुन्नयेयं यत्नतः ॥६॥

Ndah lwir nikang tattwa kawruhananta | cetana lawan acetana | c e t a n a
ngaranya jñānaswabhāwa wruh tan kēneng lupa | nityomidēng sadākāla | tan
kāwarānan | ya sinangguh cetana ngaranya | a c e t a n a ngaranya ikang tanpa
jñāna | kadyangga ning watu | ya sinangguh acetana ngaranya |

Atēmu pwekang cetana lawan acetana | ya ta mangdadyakēn sarwatattwa |
lwirnya | pradhānatattwa | triguṇatattwa | buddhitattwa | ahankāratattwa | bāhye-
ndriyatattwa | karmendriyatattwa | pañcamahābhūtattwa | nahan yang sarwa-
tattwa ngaranya | ya ta kawruhananta tēmēn-tēmēn | nihan lakṣaṇanya pājarang-
kweri kita | tēlu pratyeka ning cetana | lwirnya | Paramaśiwatattwa | Sadāśiwa-
tattwa | Śiwatattwa | nahan yang cetana tēlu ngaranya mapalenan ||

Paramaśiwatattwa ngaranya |

37

7.10

अप्रमेयमनिर्देश्यमनौपम्यमनामयम् ।
 सूक्ष्मं सर्वगतं नित्यं ध्रुवमव्ययमीश्वरम् ॥ ७ ॥
 अप्रमेयमनन्तत्वादनर्देश्यमलक्षणम्
 अनौपम्यमनादृश्यं विमलत्वादनामयम् ॥ ८ ॥
 सूक्ष्मञ्चानुपलभ्यत्वाद् व्यापकत्वाच्च सर्वगम् ।
 नित्याकारेण शून्यत्वमचलत्वाच्च तद् ध्रुवम् ॥ ९ ॥
 अव्ययं परिपूर्णत्वाद् सौम्यभावं तथैव च ।
 शिवतत्त्वमिदमुक्तं सर्वतः परिसंस्थितम् ॥ १० ॥

-A prameya Bhatāra | tanpāngēn-angēnan | apa hetu | ri kadadinya n
 ananta | tan pahingan | anirdeśyam | tan patuduhan | ri kadadinya n tan
 palakṣaṇa | anaupamyam | tatan papaḍa | ri kadadinya n tan hana paḍa
 nira juga | anāmayam | tatan kēneng lara | ri kadadinya n alilang | sūkṣma
 ta sira | ri kadadinya n tan wēnang inupalabdhi | wyāpaka ta sira sarwagata |
 kahibēkan tikang rāt denira | sahananya kabeh | nityomidēng sadākāla |
 ri kadadinya n tan pasangkan | dhruwam | mengēt ta sira | ri kadadinya
 n tan polah | umidēng sadākāla | awyayam | tatan palwang | ri kadadinya
 n paripūrṇa | Īśwara ta sira | Īśwara ngaranya ri kadadinya n prabhu ta
 sira | sira ta pramāṇa tan kapramāṇan | nahan yang Paramaśiwatattwa
 ngaranya ॥

Nihan yang Sadāśiwatattwa ngaranya | i sor ning Paramaśiwatattwa |

11-13

सव्यापारः शिवः सूर्यः चैततत्त्वः सदाशिवः ।
 सपदः सगुणो व्यापी अरूपत्वात् प्रचर्यते ॥ ११ ॥
 उत्पादको न साधकः तत्तस्यानुग्रहपरः ।
 विरोचनकरो नित्यः सर्वज्ञः सर्वकृद्भिः ॥ १२ ॥
 अशरणस्य स भ्राता स माता स पिता मतः ।
 स मोचकः सर्वदुःखाद् यथा जन्मनि जन्मनि ॥ १३ ॥

38

Saw yā pārah | Bhaṭāra Sadāśiwa sira | hana padmāsana pinakapalung-
guha nira | aparan ikang padmāsana ngaranya | śakti nira | śakti ngaranya |
wibhuśakti | prabhuśakti | jñānaśakti | kriyāśakti | nahan yang caduśakti ||
Nihan tang wibhuśakti ngaranya |

14

ऊतप्रोतञ्जगदिदं शिवेन परमेशिना ।

ऊतं व्याप्तमिति प्रोक्तं प्रोतञ्च मणिसूत्रवत् ॥ १४ ॥

Inūta nira ikang sarwatattwa | inūta ngaranya | winyāpaka nira |
kadyangga ning miñak haneng susu | hanekang miñak ngkāneng susu |
ndatan katon | ya ta sinangguh ūta ngaranya | prota ngaranya | maṇisūtra-
wat | kadyangga ning maṇi mangedeśa gatinya | ika tang ūtaprota |
ya ta wibhuśakti ngaranya | sira gumawe ikang rāt kabeh | prabhuśakti
ngaranya | tatan kabādha de nira ring rāt kabeh | nahan yang caduśakti
ngaranya padmākāra | ri madhya nika | ngkāna ta palungguhan Bhaṭāra
[ri] kāla nira n maśarīra | mantrātmā ta sira | mantra pinakaśarīra nira |
Īśāna mūrdhā ya | Tatpuruṣa waktra ya | Aghora hṛdaya ya | Bāma-
dewa guhya ya | Sadyojāta mūrti ya | aum | nahan pinakaśarīra Bhaṭāra |
bhāswara sphaṭikawarṇa | nahan ikanang guṇa ri sira | dūraśrawaṇa |
dūrasarwajña ta sira | dūradarśana ta sira | dūraśrawaṇa ngaranya rumēngö
śabda madoh aparēk | dūrasarwajña ngaranya wruh ry ambēk ning
madoh aparēk | dūradarśana ngaranya tumon ing adoh aparēk | sawang-
sawang guṇa ngaranika | aṇimā | laghimā | mahimā | prāpti | prākāmya |
īśitwa | waśitwa | yatrakāmāwasāyitwa | ya ta aṣṭaiśwarya ngaranya | pinaka-
swabhāwa Bhaṭāra | nahan yang Sadāśiwatattwa ngaranya |

I sor nikang Sadāśiwatattwa Māyāśirastattwa ngaranya | unggwan sang
hyang aṣṭawidyāsana | Ananta | Sūkṣma | Śiwatama | Ekarudra | Ekanetra | Trimūr-
ti | Śrikanṭha | Śikhaṇḍi | sang hyang Ananta sira kinon Bhaṭāra umyāpaka
ikang bhuwana lawan jagat | api tuwi manglēpasakēn ātmā wyāpāra waneh |
yapwan huwus wyāpāra pakon Bhaṭāra | irika ta yan mokta sang hyang
Ananta | sang hyang Sūkṣma gumanti Ananta | Śiwatama gumanti Sūkṣma |
Ekarudra gumanti Śiwatama | Ekanetra gumanti Ekarudra | Trimūrti gumanti

39

Ekanetra | Śrīkaṇṭha gumanti Trimūrti | Śikhaṇḍī gumanti Śrīkaṇṭha |

Śrīkaṇṭhāku teki | Śrīkaṇṭha ngaranku kinon maweh aji ring brahmāṇḍa | pinanah pwāku ring rāgi de Bhaṭāra kāma | gēlēngku ri sang hyang Kāma | matangyan dinēlēng ya ring dṛṣṭiwiṣa | syuh pwekāwak sang hyang Kāmadewa | bhaṣmībhūta | matēmahan awu | ndan ikang rāga kawēkas iry aku | ya ta matangyan makarabi ibunta Bhaṭārī Umā anpakānak sang Sanatkumāra | nahan tattwa nira sang hyang anaku sang Wṛhaspati | ikang Rudra i sor ya inalapku piningruhurakēnku | sira gumanti ya Śikhaṇḍī | nahan yang Māyāsīrastattwa ngaranya | i sor nikang Māyāsīrastattwa | yatika Māyātattwa ngaranya | Māyātattwa ngaranya | śūnya tāwak ny acetana | pada lawan Śīwatattwa | ndan acetana swabhāwanya | ya ta sornya sangkeng Śīwatattwa | winyāpakākēn pwa ya dening Śīwatattwa | cetana swabhāwanya | ūtaprota pweka dening Śīwatattwa | mamyāpaka ikang ūta wibhuh ring awak nikang Māyā | ikang prota mangekadeśa | ikang Śīwatattwa prota swabhāwanya ring Māyā | ya ta matangyan koparēnggan mala | mala ngaraning acetana | apan ikang Śīwatattwa sēdēng sphatikawarna | nirmala malilang aho mahēning | pinakaswabhāwanyañcetana | koparēnggan pwa ya dening acetana | hilang ta śakti nira |

Śakti ngaranya ikang sarwajña lawan sarwakartā | mari pweka Śīwatattwa | sarwajña sarwakāryakartā | ya ta sinangguh ātmā ngaranya | cetana lēngēng-lēngēng ngaranya | akweh pwekang ātmatattwa | ya ta matangyan sēsök tang Māyātattwa | kadyangga ning umah ning tawwan | matap matumpang-tumpangan | ikang Māyā yāngkēna umah ning tawwan | ikang ātmā yāngkēn anak ning tawwan | adhomukha tumungkul ngaranya | mulat i sor juga tikang ātmā | tan wruh irikang tattwa i ruhurnya | inulahakēn pwekang Māyātattwa dening śakti Bhaṭāra | mētū tang pradhānatattwa | ganal-ganal ning Māyā śūnya tāwak ny acetana | pinatēmwakēn pwekang ātmatattwa lawan ikang pradhānatattwa de Bhaṭāra | hilang malupa ikang ātmā acetana | apan tan pajñāna | mawyāpakeng pradhānatattwa | ika ta maweh lupa ring ātmā | ya ta pradhānatattwa ngaranya | inulahakēn pwekang pradhānatattwa dening kriyāśakti Bhaṭāra | an pakānak tang triguṇatattwa | triguṇatattwa ngaranya sattwa rajah tamah ||

15

लघु प्रकाशकं सत्त्वं चञ्चलं तु रजः स्थितम् ।
तमो गुरु वरणकमित्येतच्चित्तलक्षणम् ॥ १५ ॥

Ikang citta mahangan māwa | yeka sattwa ngaranya | ikang madērēs
molah | yeka rajah ngaranya | ikang abwat pētēng | yeka tamah ngaranya ॥

16

मोक्षः स्वर्गश्च नरकं तिर्यग्भावश्च मानुषम् ।
चित्तपापस्य जायते चित्तस्य ह्यनुभावतः ॥ १६ ॥

Ikang citta hetu nikang ātmān pamukti swarga | citta hetu ning ātmā
tibeng naraka | citta hetu nimittanya n pangdadi tiryak | citta hetunya n
pangjanma mānuṣa | citta hetunya n pamanggihakēn kamokṣan mwang kalē-
pasan | nimittanya nihan ॥

17

आर्जवत्वमसक्तत्वं मृदुता संविभावित्वम् ।
ईश्वरत्वं कुशलत्वं मधुरत्वं सुवेषता ॥ १७ ॥

Ikang ambēk duga-duga dr̥dha | masō ta ya wruh ta ya ri palenan ing
wastu lawan maryādā | wruh ta yeng Īśwaratattwa | widagdha ya | mamanis
ta ya denya n pamētwakēn wuwusnya | mahalēp piṇḍākāra ny awaknya | yeka
lakṣaṇa ning citta sāttwika ॥

Nihan tang rajah ngaranya |

18

क्रूरत्वञ्चैव दर्पित्वं साहसित्वं प्रचण्डता ।
लोभित्वञ्चपलत्वञ्च निर्घृणत्वं प्रमादिता ॥ १८ ॥

Ikang ambēk krora | lawan ikang ulah krodha katatakut | darpa ta ya
sāhasika ya | panasbhāran lobha | capalahasta | capalapāda | wākcapala | tan hana
kasihnya | palēh-palēh masiga | yeka lakṣaṇa ning citta si rajah ngaranya ॥
Nihan tang tamah ngaranya |

41

19

आलस्यं भीरुता तन्द्रा निद्रा हिंसा प्रमादिता ।
शोकिता मूकता चैवासौम्यता नित्यबन्धता ॥१९॥

Ikang ambèk wèdi-wèdi | luhya pangëmèh | wuk turū | bwat angdwa-dwa |
angëlëm amāti-māti | palèh-palèh | putèk hati | abwat wulatnya | yeka citta si
tamah ngaranya ||

Ikang citta sattwa rajah tamah ngaranya | yatika umikèt sang hyang
ātmā | nihan phalanya |

20

अत्यन्तं सात्त्विकं चित्तं निर्लेपमन्तरोपमम् ।
कृतमाकाशमयत्वं सर्वमोक्षप्रतिज्ञातम् ॥२०॥

Yan sāttwika ikang citta | ya hetu ning ātmān pamanggihakèn kamokšan |
apan ya nirmala | dumeh ya gumawayakèn rasa ning āgama lawan wèkas
ning guru ||

21

समत्वं रजसः प्रोक्तं धर्मं तेनेच्छति शुभम् ।
सत्त्वं कस्मात् संयुक्तं वा तदेव स्वर्गमायनम् ॥२१॥

Yapwan paḍa göng nikang sattwa lawan rajah | yeka matangyan mahyun
magawaya dharma denya | kadadi pwekang dharma denya n kalih | ya ta
matangyan mulih ring swarga | apan ikang sattwa mahyun ing gawe hayu |
ikang rajah manglakwakèn ||

22

त्रिगुणमूढकञ्चित्तं सुनादि सन्धकयक ।
त्वयकस्मत्त्व मलत्व समेष्टं मानुषं फलम् ॥२२॥

Yan paḍa göngnya katèlu | ikang sattwa rajah tamah | ya ta matangyan
pangjanma mānuṣa | apan paḍa wineh ring kahyunya | ikang sattwa rajah
tamah | agawaya hala ling nikang rajah | matangguh ikang sattwa | luhya

42

lēmēh ling nikang tamah | manglakwakēn ikang rajah | magawaya hayu ling
 nikang sattwa lawan rajah | kabwatan denikang tamah | mangkana ganti-ganti
 nikang triguṇa | ya ta matangyan tan hana kadadi denikang ātmā ring agawe
 hala hayu | yapwan kadadi pwekang gawe hala hayu dening ātmā | ya ta
 matangyan pangjanma mānuṣa | ya ta iningētakēn de Bhaṭāra Widhi | ri
 pāntara ning swarga lawan naraka | yatika paśucyan ing ātmā | asing
 sagawenyāngdadi mānuṣa | ya ta iningētakēn de Bhaṭāra Widhi | apan sira
 pinakaparcaya Bhaṭāra ring śubhāśubhakarma ning janma ||

23

अत्यन्तं राजसं चित्तं क्रोधादौ केवलं सक्तम् ।

अग्नेरेव प्रजननं को ह्यग्निमयसप्तचः ॥२३॥

Yapwan citta si rajah magöng | krodha kewala | śakti pwa ring gawe
 hala | ya ta hetu ning ātmā tibeng naraka | salwir nikang sangsāra hinidēpnnya ||

24

अत्यन्तं तामसं चित्तं निद्रापरं सुसंमूढम् ।

स्थावरं शीघ्रमायन्तं तद् ध्रुवं चित्तकार्यतः ॥२४॥

Yapwan tamah magöng ring citta | ya hetu ning ātmā matēmahan
 tiryak | lima prakāra ning tiryak | lwirnya | paśu | mṛga | pakṣī | sarīṣṛpa |
 mīna | kanēmnya sthāwara | paśu ngaranya ingwan-ingwan ing wanwa | sapi |
 kēbo | śwāna | wōk saprakāra || mṛga ngaraning sattwa haneng wana | singha |
 mong | kidang saprakāra ring alas || pakṣī ngaranya salwir ing manuk mōr |
 hayam | itik saprakāra || sarīṣṛpa ngaranya salwir ing alaku-laku ḍaḍanya |
 wēdit | lintah | ulā | wēlut saprakāra || mīna ngaranya salwir ing haneng
 wway | iwak lwah samudra | ityewamādi magöng adēmit saprakāra | sasing
 lumaku-laku ya janggama ngaranya | nahan tēmahan ing ātmā yan magöng
 tamahnya | ya tan dadi ikang dharmasādhana denya | anpangdadi ta ya
 janggama | ya ta matangyan matēmahan kayu-kayu kapingnēmnya janma |
 matangyan sthāwara odwad | rondon | dukut saprakāra ning tan kilip | tarmo-
 lah ring unggwanya juga | yeka sthāwara ngaranya | ikang kumilip ya janggama
 ngaranya | nahan tēmahan ing ātmā yan agöng citta si tamah ||

43

Sangka ring triguṇa mētu tang buddhi | makweh prakāra ning buddhi |
nihan lwirnya | dharma | jñāna | wairāgya | aiśwarya | ndan hana ta baliknya |
adharma | ajñāna | awairāgya | anaiśwarya | nihan tang pañcawiparyaya
ngaranya | hana ta tuṣṭi ngaranya | hana ta aṣṭasiddhi ngaranya | nahan ta
wṛtti ning buddhi ngaranya ||

Dharma ngaranya |

25

शीलं यज्ञस्तपो दानं प्रव्रज्या भिक्षा ह्येव च ।

योगश्चापि समासेन धर्मस्यैको विनिर्णयः ॥२५॥

Śīla ngaraning mangrakṣācāra rahayu | yajña ngaraning mang-
hanākēn homa | tapa ngaraning umātindriyanya | tan wineh ring
wiśayanya | dāna ngaraning weweh | prawrajyā ngaraning wiku
anāśaka | bhikṣu ngaraning dikṣita | yoga ngaraning magawe samādhi | nahan
pratyeka ning dharma ngaranya ||

Nihan tang jñāna ngaranya |

26

प्रत्यक्षमनुमानञ्च कृतान्ताद्वचनागमः ।

प्रमाणं त्रिविधं प्रोक्तं तत् सम्यग्ज्ञानमुत्तमम् ॥२६॥

Ika sang kinahanan dening pramāṇa tēlu ngaranya | pratyakṣānu-
mānāgama | pratyakṣa ngaranya katon kagamēl | anumāna ngaranya
kadyangga ning anon kukus ring kadohan | ya ta manganumāna hingan ing
apuy | yekānumāna ngaranya | āgama ngaranya ikang aji inupapattyan de
sang guru | yeka āgama ngaranya | sang kinahanan dening pramāṇa tēlu |
pratyakṣānumānāgama | ya ta sinangguh samyagjñāna ngaranya ||

Nihan tang wairāgya ngaranya |

27

दृष्टानुश्राविते भोगे सुखे देहे विरागिता ।

तद्वैराग्यं समाख्यातं न योगी योगनिःस्पृहः ॥२७॥

Hana bhoga katon | kadyangga ning ratu pamēgēt | hana bhoga karēngō |
kadyangga ning kahyangan swarga kadewatan | ika tang bhoga katon karēngō |

44

tatan maharēp irika kabeh | apan ing ratu towi tan aharēp ta sira | yateka
sinangguh wairāgya ngaranya ||

Nihan tang aiśwarya ngaranya |

28

भोगेषु चोपभोगेषु परिभोगेषु वा पुनः ।

सामान्यं त्रिषु विज्ञेयं तदैश्वर्यं विपश्चिता ॥२८॥

B h o g a ngaranya salwir ing kapangan kenum | u p a b h o g a ngaranya
salwir ing sinandang | p a r i b h o g a ngaranya ikang marabi mahulun | sang
kinahanan denika kabeh | yeka aiśwarya ngaranya | ika tang dharma | jñāna |
wairāgya | aiśwarya | ya ta nimitta ning asih Bhaṭāra ring ātmā ||

Nihan ta baliknya | adharma | ajñāna | awairāgya | anaiśwarya ||
a d h a r m a ngaranya ikang buddhi kinatayan dening dharma |
lingnya | syapa karih wruh ring swarga ngaranya | syapa sangkanya | syapa
sangka ning naraka | pāpa magawe hala | kaswargan rakwa magawe hayu |
ḍōhadōh ika wuwus ning maling | wwang maharēp punyanana sang wiku
majarakēn ikāna | ri wēdinya ring takēr hopan hetunya n lumakwa wiku | ika
ta tan byakta wuwus ning aji | apan tan katon winarahakēn | mangkana ling
nikang buddhi adharma || a j ñ ā n a ngaranya ikang buddhi kinatayan dening
anumānāgamapratyakṣa | tapwan kinahanan denika | ya ta matangyan
kinahanan dening wikalpa | sangsaya | bhrānta | wikalpa ngaranya ikang
umangēn-angēn ikang wastu tapwan tinonya | sangsaya ngaranya ikang
ambēk sandeha | bhrānta ngaranya ikang ambēk salah sēngguh | ika tang
ambēk wikalpa sangsaya bhrānta | yateka ajñāna ngaranya || a w a i r ā g y a
ngaranya ikang buddhi jēnēk hyunya ring wastu kaniṣṭhamadhyamottama |
lingnya mangke mūlya | ya lēwih ngaranya | ya ta awairāgya ngaranya ||
a n a i ś w a r y a ngaranya ikang buddhi kinatayan dening bhoga upabhoga
paribhoga | yeka sinangguh anaiśwarya ngaranya | nahan tang balik nikang
caturaiśwarya ngaranya ||

Apa matangyan sinangguh kinasih de Bhaṭāra ikang buddhidharma |
nihan ta phalanya |

45

29

स्वर्गं धर्मेण गमनं देवयोनिषु जायते ।
अणिमादिगुणोपेतः सर्वभोगेषु तृप्यते ॥२९॥

Yan dharma kadadi dening buddhi । hetunya n mulih ring swarga ।
alawas pwa ya mukti ring swarga । mangdadi ta ya dewatā । kapanggih tang
animādiguṇa denya ॥

Nihan ta phala ning jñāna ।

30

सम्यग्ज्ञानाद्धि कामतः चतुःशक्तिः स पण्डितः ।
मोक्षपदं समासाद्य न भवे विशते पुनः ॥३०॥

Ikang kinahanan dening samyagjñāna । sira ta rasika lēwih । apan sira
umangguhakēn kamokṣan । tan pangjanma muwah । kinahanan dening caduśakti ।
ya ta sinangguh tēka ring janmāwasāna ngaranya । umulih ring śiwapada ।
cetana nira sātmaḥ lawan Bhaṭāra ॥

Nihan ta phala ning wairāgya ।

31

वैराग्यात् प्रकृतौ लीनः सुप्तवत् सुखमाप्नुयात् ।
दीर्घे काले च वा पुनः देवयोनिषु जायते ॥३१॥

Ikang wairāgya । sira umulih ring prakṛtiloka । kadi enak ing aturū tan
pangipi । mangkana ta enak ning sukha kapanggih de nira । wēkasan mangdadi
ta sira dewatā । nahan ta phala ning wairāgya ॥

Nihan ta phala ning aiśwarya ।

32

ऐश्वर्येणाप्रतिहतः सर्वभोगेन तृप्यते ।
अणिमादिगुणोपेतो देवयोनिषु जायते ॥३२॥

Tan katahēn asing paranira । mwanḡg solah nira ta ya । sukha

46

ta ya saparanya | wēkasan ta ya mangdadi dewatā | kapanggih tang
anīmādiguṇa denya | nahan ta phala ning aiśwarya ||

Nihan ta phala ning baliknya | ikang buddhi makawija ng adharmā |
yekāṅg dadi tiryak | apan manayakēn dharmā | phala ning jñāna | yeka
inapusan ing karmasukha | apan apunggung ring tattwajñāna | kelu-ilu ikang
pagawe hala hayu | ya nimittanya n maputēran ring janma manuṣya | naraka
tiryak tēmahanya waneh | akēdik pwa ya jāti ning wwang magawe hayu |
matangyan makweh mangdadi tiryak | patimbunan ing magawe hala | ikang
awairāgya mwan anaiśwarya | matangyan kinalalisan de Bhaṭāra | ikang ātmā
makawija ng adharmā | ajñāna | awairāgya | anaiśwarya ||

Nihan tang pañcawiparyaya ngaranya | lwirnya | tamah | moha | mahā-
moha | tāmisa | andhatāmisa | t a m a h ngaranya ikang buddhi maharēp
amangguhakēnang suhasakala | m o h a ngaranya maharēp amangguhakē-
nang aṣṭaiśwarya | m a h ā m o h a ngaranya maharēp amangguhakēnang
sukha ring niṣkala lawan kāṣṭaiśwaryan | t ā m i s r a ngaranya umayam-ayam
ikang sukha kapanggih hēlēm | a n d h a t ā m i s r a ngaranya wwang tumangis-
akēn ikang wastu huwus hilang | nahan tang pañcawiparyaya ngaranya |
ika ta kabeh nimitta ning ātmā sangsāra ika ||

Nihan tang tuṣṭi ngaranya | lwirnya | Arjana | rakṣaṇa | kṣaya | sangga |
hingsā | bhāgya | kāla | ātmā | a r j a n a ngaranya ikang amulung sarwa drēwya |
rinakṣa ya | ya tuṣṭi ngaranya | r a k ṣ a ṇ a ngaranya ikang huwus mamulung
drēwya | rinakṣa ta ya | ikang duwēg mangrakṣa drēwya | tuṣṭi atah ngaranya |
k ṣ a y a ngaranya wwang manghiḍēp lara | alwang pweka laranya | ngūnihuni
n warasa | tuṣṭi ngaranya | s a n g g a ngaranya ikang atēmu lawan kasihnya | ya
tuṣṭi ngaranya | h i n g s ā ngaranya ikang amāti-māti | makakāryāmangana | tuṣṭi
ngaranya yeka b ā h y a t u ṣ ṭ i ngaranya || nihan tang ā d h y ā t m i k a t u ṣ ṭ i
ngaranya | b h ā g y a ngaranya ikang buddhi mahenak ambēknya | an tan pa-
mangguhakēnang sukhā | lingnya | i harah tan hana kunang gawengku rahayu ngūni |
matangyan tan panēmu sukha mangke | ya ta matangyan ko ng awak pamrih
ta pagawe hayu | maran tan mengkene dlāha ring janma sowah | tuṣṭi ngaranya |
kāla ngaranya kalalah aku umangguhakēna ikang inayam-ayamku | apa
kunang kalinganya | ri deny an tan kalalah karika kunang | her sakarēng

tĕkaha kita dlāha | tuṣṭi ngaranya | ā t m ā ngaranya hana ta jñāna mamiweka
 ng ātmā | sahingan ing warah-warah sang guru | yatika pinakahingan ing
 jñānanya | tan hana swata iriya | tan pamṛddhyakēn ikang jñāna pawarah
 iriya | apan tan pagawe samādhi | humēnēng juga mahenak ambĕknya | nahan
 prakāra ning tuṣṭi | nimitta ning jñāna kapihĕran wawang mahenak ambĕk-
 nya ||

Nihan tang aṣṭasiddhi ngaranya |

33

दानमध्ययनं शब्दस्तरकः सौहृदमेव च ।

त्रयो दुःखविघाताश्च सिद्धयोऽष्ट प्रकीर्तिताः ॥३३॥

D ā n a ngaranya sang wĕnang maweweh | ā d h y a y a n a ngaranya sang
 wĕnang mangaji | hana ta sira sādha | sangka ri tīkṣṇa ning kasādhakan |
 angrēngō ta sira śa b d a sūkṣma | athawā hana ta sira wĕnang manarka wastu
 sakala lawan sūkṣma | t a r k a ngaraning jñāna mangūha | nda tan salah
 dening mangūha | yeka b ā h y a s i d d h i ngaranya ||

Nihan tang ā d h y ā t m i k a s i d d h i ngaranya | ika sang wĕnang humi-
 langakēn ikang duhkha tĕlu | ndya ta yang duhkha tĕlu ngaranya | ādhyāt-
 mika duhkha | ādhidaiwika duhkha | ādhibhautika duhkha || ā d h y ā t m i k a
 d u h k h a ngaranya ikang lara sangkeng manah | lwirnya | rāga | dweṣa | moha |
 urēm bhāra gigil | puru | kuris | wāta | pitta | śleṣma | śūla | larahatin | nahan
 tang ādhyātmika duhkha ngaranya || ā d h i d a i w i k a d u h k h a ngaranya
 ikang inalap ing gĕlap | edan | ayan | kāweśa graha | saprakāra ning duhkha
 sangkeng dewa | yeka ādhidaiwika duhkha ngaranya || ā d h i b h a u t i k a
 d u h k h a ngaranya pinĕrang | rinacun | jinarēm | kēneng upas | kesyan |
 inabhicāri | tinĕluh | tinuju khala ulā lalatang | saprakāra ning lara duhkha
 sangkeng bhūta | bhūta ngaran ika māwak kabeh | yeka ng ādhibhautika duhkha
 ngaranya || ika ta sang wĕnang humilangakēn ikang duhkha samangkana
 kwehnya | sira ta sinangguh ā d h y ā t m i k a s i d d h i ngaranya | kunang ikang
 wwang sinangguh u t t a m a s i d d h i ngaranya sang yogīśwara | sang umang-
 guhakēn animādiḡṇa | nahan tang wṛtti ning buddhi kawruhananta |

Sangka ring buddhi mĕtu tang ahangkāra | tĕlu prakāra | lwirnya |

48

sāttwika | rājasa | tāmasa | nahan bhedanya | si waikṛta yeka sāttwika | si taijasa yeka rajah | si bhūtādi yeka tamah | sangka ring ahangkāra [si waikṛta] mētu tang manah lawan deśendriya | lwirnya | śrotra | twak | cakṣuh | jihwā | ghrāṇa | wāk | pāṇi | pāda | pāyu | upastha | sangka ring ahangkāra si bhūtādi mētu tang pañcatanmātra | ikang ahangkāra si taijasa | yeka umilu mamētwakēn kārya-nikang ahangkāra si waikṛta lawan si bhūtādi | apan makaswabhāwa mangu-lahakēn ||

Aparan sinangguh pañcatanmātra ngaranya | nyapan tahankwa linganta | nihan nyang śabda | sparśa | rūpa | rasa | gandha | wyaktinya | tutu-pana talinganta | hana śabda karēngö | litlit nikang śabda karēngö | yeka śabdatanmātra ngaranya | hana ta hangin madērēs | litlit nika rumēsēp ing kulit kahidēpanya | yeka sparśatanmātra ngaranya | hana ta sandhyāwelā ngaranya | huwus sumurup sang hyang Āditya | hana ta teja nira kawēkas | litlit nikang teja katon | yeka rūpatanmātra ngaranya | rasatan-mātra ngaranya ikang pinangan mapahit mamanis kunang | litlit nikang rasa rinasan kawēkas ing liḍah tan wwang hilang | hana śeṣanya kari | yeka rasatanmātra ngaranya | gandhatanmātra ngaranya hana ta candana tinunu | litlit ning gandhanya inambung | yeka gandhatanmātra ngaranya | samangkana pañcatanmātra ngaranya ||

Sangkeng pañcatanmātra mētu tang pañcamahābhūta | ākāśa mētu sangkeng śabdatanmātra | wāyu mētu sangkeng sparśatanmātra | teja mētu sangkeng rūpatanmātra | āpah mētu sangkeng rasatanmātra | pṛthiwī mētu sangkeng gandhatanmātra | nahan yang pañcamahābhūta ngaranya | sakala pratyakṣa katon kagamēl | ndah yeka hingan ing tattwa i sor | nahan swabhāwa ning tattwa kabeh | kapwa umyāpaka tattwa i sornya | ikang tattwa i sor tan wēnang ya umyāpakerikang tattwa i ruhurnya | ikang pṛthiwītattwa ya patimbunan ing tattwa kabeh | śabda guṇa ning ākāśa | sparśa guṇa ning wāyu | rūpa guṇa ning teja | rasa guṇa ning āpah | gandha guṇa ning pṛthiwī || kunang ikang rasa | nēm prakāra nika | lwirnya | lawaṇa | amla | kaṭuka | tikta | kaṣāya | madhura | lawaṇa ngaranya asin | amla ngaranya asēm | kaṭuka ngaranya pēlēś | kaṣāya ngaranya sēpēt | madhura ngaranya manis | tikta ngaranya pahit | nahan tang śaḍrasa ngaranya || guṇa ning pṛthiwī gandha | rwa lwir ning gandha | abo mwang awangi ||

Ikang śaḍrasa | ya teka pinangan ininum dening laki-laki lawan anakēbi |
 ya ta mangdadyakēn hurip lawan śarīra | śarī nikang śarīra | ya ta matēmahan
 kāma ring laki-laki | śukla ngaranya waneh | śwanita ring anakēbi | matēmu
 pwekang śuklaśwanita ngkāneng padmanāḥi madhya ning śaḥkoṣa | yatika
 kinahanan ing hurip | salwir ning makaśuklaśwanita | yan wwang yan tiryak |
 salwir ing rūpa ning kawitanyātah tinurunya | yan makweh ikang śukla
 sangkeng śwanita | lanang tēmahanya | yan makweh ikang śwanita sangke śukla |
 yeka tēmahan wadwan | kunang yan paḍa kwehnya ikang śuklaśwanita |
 yatika janmāntarapuruṣa ngaranya kēḷi walawadi hara tēmahanya | ikang
 śuklātēmahan ya tahulan | odwad | sumsum | ikang śwanita dadi daging |
 rudhira | carma | tēlu sakeng laki-laki | tēlu sakeng anakēbi | yeka sinangguh
 śaḥkoṣa ngaranya |

Ikang śabdatanmātra dadi talinga | pinakapangrēngō pakēnanya | ikang
 sparśatanmātra dadi kulit | pinakapangrasa panastis pakēnanya | ikang rūpa-
 tanmātra dadi mata | pinakapanon pakēnanya | ikang rasatanmātra dadi hilat |
 pinakapangrasa pakēnanya yan pamukti śaḍrasa | ika gandhatanmātra dadi
 hirung | pinakapangambung gandhābo awangi pakēnanya | yatika pañca-
 buddhīndriya ngaranya | apan yeka pinakagolaka ning indriyeka sāmpun
 ingujar ngūni | śrotreṇḍriya munggw ing talinga | pinakakaraṇa ning ātmān
 pangrēngō śabda pakēnanya | ikang twagīndriya munggw ing kulit | pinaka-
 karaṇa ning ātmān panghidēp panastis pakēnanya | ikang cakṣurīndriya
 munggw ing mata | pinakakaraṇa ning ātmān panon rūpa warna pakēnanya |
 ikang jihvēndriya munggw ing ilat | pinakakaraṇa ning ātmān pangrase
 śaḍrasa | ikang ghrāṇēndriya munggw ing irung | pinakakaraṇa ning ātmān
 pangambung gandhābo awangi | ikang wāgīndriya munggw ing tutuk |
 pinakakaraṇa ning ātmān paśabda pakēnanya | ikang pāṇīndriya munggw
 ing tangan | pinakakaraṇa ning ātmān panggamēl-gamēl pakēnanya | ikang
 pādēndriya munggw ing suku | yeka pinakakaraṇa ning ātmān lumaku pakē-
 nanya | ikang pāywindriya munggw ing silit | pinakakaraṇa ning ātmān
 pangising angēntut pakēnanya | ikang upasthēndriya munggw ing purus
 bhaga | pinakakaraṇa ning ātmān pangēyēh mwan amēt wakēn śuklaśwanita
 pakēnanya | nahan ta krama uing daśēndriya haneng śarīra ||

Sumahur bhagawān Wṛhaspati | ling nira | umapa teki rwa de Bhaṭāra
 majarakēn indriya | umungguh lawan inungguan | apan ri hana nikang golaka

ya ta nimitta ning ātmān panggrhita ng wiśaya ॥

Sumahur Bhaṭāra | ling nira | yogya ika denta matakwan kamu ng Wṛhaspati | kadi pramāṇātekang golaka ning ātmā | nyang talinga tan wēnang mangrēngö śabda yan tan hana ng śrotrendriya | wyaktinya n atuli | hana talinganya lawan lyangnya | kathamapi tarpangrēngö śabda | yan tan hana ng śrotrendriya | mangkana ng mata kasahanang cakṣuh | yan kasaputan putih-putih | nguniweh ri tan pesyanya | mapeka tarpanon | mangkana ng lumpuh kēḷi prakāranya tan wēnang ika ri wiśayanya | yan tan hana ng indriyanya | katon pweka kabeh denta kamu ng Wṛhaspati | ya ta matangyan lyan tang indriya lawan golaka | ikang manah yeka ratu ning indriya sumangkalpa ikang wiśaya | apan wit nikang indriya | manangkalpa ngaranya umastw ikang wiśaya | ginṛhita ning indriya | yeka gawe ning manah | ikang indriya kabeh tan angga rakwa tan wehēn ing wiśayanya | apan enak ning manāṇḍang mamangan manginum | enak ning malakyarabi | enak ning mangrēngö tabēh-tabēhan | kidung gupit-gupitan | ya ta dumeh sang hyang ātmā jēnēk ing śārīra | apan sira mamukti rika kabeh ॥

34

शकटोपमं प्रधानं पुरुषो वृषभोपमः ।

ईशसारथिसंयुक्तं जगद् भ्रमितचक्रवत् ॥ ३४ ॥

Ikang śārīrāngkēn rēngga-rēngga ning gilingan | ikang śubhāśubha-karma ya sinangguh jagat | yateka maputēran ring swarga naraka | kaharan cakra ning gilingan | sang hyang ātmā kaharan lēmbu mangirid kang ratha | Bhaṭāra Īśwara kaharan sārathi | kumon ikang lēmbu mangirid kang ratha | tan angga ya tan lakwakēna makon | ya ta matangyan kapurihan ika ng kaṭik sasiki | ya ta paḍa ning ātmā | jēnēk mamet bhoga ning indriya sangka ring ewēh ning bhoga pinetnya | ya ta matangyan tumuwuh ikang rāga | moha | drēmbha | lobha | mātsarya | prihati | lapa | wēlēkang | panasbhāran | mangkana swabhāwa nikang janma kabeh | ikang ātmā mangkana yatikātmā wiparīta ngaranya | sungsang | pinakahulun dening hulunya | pinakakaṭik dening kaṭiknya | alawas pweka mangkana | mari tekang ātmā | rāga-rāga ika rūpanya | apan ikang rāga tarpēgat irikang janma manuṣya | pangan turū ya winiśēṣākē-

51

nya | alawas pwa ya makawiséša ng pangan turū | kṣaya tekang cetana kasē lēk
dening tamah | apan jāti nikang mamangan menak turūnya | ikang turū magawe
lupa ning ātmā | lupa pweka ng inabhyāsanya | gatinya denikang wuk turū | ya
ta matangyan dadi paśu | sapi | kēbo | asu | wōk | pipilikā saprakāra | tamah ta
yāgōng riyangdadi paśu | matangyan matēmahan kayu-kayu | rondon | dukut
saprakāra | nahan tēmahan ing ātmā jēnēk tumūtakēna ling ning rāga ||

Sumahur bhagawān Wṛhaspati | ling nira | atyanta kāsyasiḥ ning ātmā |
sājñā Bhaṭāra | ndya teka luputa ring pāpa | matangyan lēpasa sangkeng pāpa
naraka | mangkana ling bhagawān Wṛhaspati ||

Sumahur Bhaṭāra | ling nira | yan matutur ikang ātmā ri jātinya | irika ta
yan alilang | sang hyang ātmā juga humiḍēpa sakasukhaduhkha ning śarīra |
apan sira magopta hanerikang śarīra | manuluh irikang tattwa kabeh | ri wastu
ning cetana | sumēlat ing tattwa ning śarīra kabeh | sira n umukti ya | paḍanya
nihan |

35

प्रधानं प्रासादेत्युक्तं त्र्यन्तो मन्त्री प्रकीर्तितः ।

शूद्रमिन्द्रियमित्याहुर्विषया भोगवत्सुखम् ॥३५॥

Ikanng śarīra ya ta kaharan kaḍatwan | ikanang tryantahkarana ngaranya
ikang buddhi manah ahangkāra ya ta kaharan senāpatya | ikang indriya ya ta
kaharan punpunanya lawan kaṭika | ikang wiśaya śabdādi ngaranya | ikang
śabda sparśa rūpa rasa gandha | yekāngkēn bhoga pinangan ininum sadākāla |
sang hyang ātmā sirāngkēn ratwa | mamukti ika kabeh | jēnēk pwa sang hyang
ātmā mabhoga-bhoga ngkāna ring śarīra | ya ta matangyan tarwruh ry awak
nira | tan atutur i jāti nira | nimittanya nihan | ingēt-ingētēn tēmēn-tēmēn | i
wruha ning ātmeriya mangde ya n pamuhara ng sukha ning śarīra | ya ta
matangyan hanāmriḥ mabhawah-bhawah | hanāsawah-sawah | magaga | mapanḍe |
hunḍahagi | asing atah saprakāra ning mangdadyakēna sukha | ya ta ginawenya
hēlēm-hēlēm | tapwan katēmu ikang sukha | ya ta hetunya n kasakitan | nghel
ning mamikul-mikul | manglanḍak | manghuḍan | kapwa ya n malapa | wēlēkang |
panastis | n donya n dadya ning sukha pawehnya | irikang da'endriya | paḷanya
kadyangga ning kaṭik tunggal | hana ya kasapuluh kapwākon-kon irikang kaṭik
tunggal | ngkā tan angga tan lakwakēna pakon-konya sowang-sowang | matang-

52

yan sangsarekang katik tunggal ॥

Sumahur bhagawān Wṛhaspati | ling nira | yateka sanyāsan katonakēna
rānak Bhaṭāra | lakṣaṇa ning ātmān haneng śarīra | apan iwēh ikang citta lawan
ātmā bhedanya | ya tājarakēna ri rānak Bhaṭāra ॥

Sumahur Bhaṭāra | ling nira | nihan lakṣaṇanyengētakēnanta | ikang
kriyāśakti Bhaṭāra | yekomāweśa rikang ahangkāra | ikang ahangkāromāweśa
ikang wāyu | ikang wāyu ya ta sumambandbeking ātmā lawan śarīra | nihan
kramanya |

36

अथातः सम्प्रवक्ष्यामि नाडीनां त्र्यधिकाः शृणु ।

नाभौ नाभेरधः कन्दे अहङ्काराख्यनिर्गताः ॥३६॥

Hana ta nāḍi ngaranya ring śarīra | odwad magöng adēmit | sor ning
pusēr bungkah lungguhnya | umingruhur ta yeng pusēr | ngkāna ta yan
mapāng ātata umingruhur | yeka wit ning gurung-gurungan | tēlu prakāranya ॥

37-38

इडा तु पिङ्गला चैव सुषुम्ना च ततो भवेत् ।

गान्धारी हस्तिजिह्वा च पूषा चैव यशा तथा ॥३७॥

अलम्बुषा कुहूश्चैव शंखिनी दशमा स्मृता ।

प्रवक्ष्याम्यधुना वीर नाडीनां चागमांस्तथा ॥३८॥

Sapuluh ikang nāḍi magöng | lwirnya | idā | pinggalā | suṣumnā | gān-
dhāri | hastijihwā | pūṣā | alambuṣā | kuhū | śangkhinī | nahan ta nāḍi magöng |
Idā ngaraning gurung-gurungan ing tēnggēn | p i n g g a l ā ngaraning gurung-
gurungan ing kiwa | s u ṣ u m n ā ngaraning gurung-gurungan ing tēngah |
hana ta pāngnyomiṇḍuhur tēka ring irung | katēlu lyang ning irung | katutu-
pan pwekang i tēngah | matangyan rwa lyang ning irung wēkasan | pāngnya
waneh tēkeng wunwunan | matangyan śiwadwāra ngaranya waneh ring wun-
wunan | waneh mara ring tangan suku jariji | tumumpang tumañcēb | umalang
umadēg | tēkeng suku ikanang nāḍi | pāngnya kapwa mapāng | wyāpaka irikang
daging kabeh | umētu pwa ya ring kulit | matēmahan puhunwulu ngaranya |
nāḍi ika ri dalēm | ika ta nāḍi kabeh ॥

53

39-40

दश प्राणवहा एताः प्रधाना नाड्यः संस्मृताः ।
 प्राणोऽपानः समानश्च उदानो व्यान एव च ॥३९॥
 नागः कूर्मोऽथ कृकरो देवदत्तो धनञ्जयः ।
 दश प्राणाः समाख्याताः शिवेन परिभाषिताः ॥४०॥

Ika ta nāḍi kabeh | yatika paḍa mesi wāyu | sepuluh prakāranya |
 lwirnya | prāṇa | apāna | samāna | udāna | wyāna | nāga | kūrma | kṛkara |
 dewadatta | dhanañjaya | nahan prakāra ning wāyu | matangyan akweh lwirnya |
 kapwa dudū gawenya sowang-sowang | dudū warnanya ||

41

मुखे प्राणो ह्यधोऽपानः समानो हृदि संस्थितः ।
 उदानो मस्तके ज्ञेयो व्यानः सर्वाङ्गसन्धिषु ॥४१॥

Ikang wāyu si prāṇa | yeka haneng tutuk lawan ring irung
 pinakośwāsa gawenya | ri ḍaḍa hinganya i sor | ya lumakwakēn ikang wāyu
 kabeh ||

42

शुक्रमूत्रे ह्यधोवायुरपानः केन संस्थितः ॥४२॥

Ikang wāyu si apāna haneng silit tēkeng purus | śuklaśwanita gawenya
 lawan mangising mangēyēh | gawenya waneh mangēntut ||

43

पीतं भक्ष्यं घृतं दद्याद् रक्तं पित्तं तथा कफम् ।
 समानगतिर्गात्रेषु समानो नाम मारुतः ॥४३॥

Ikang wāyu si samāna haneng hati | gawenya ngkāna | sāri ning pinang-
 an | yeka winehnya matēmahan ampru | sāri nikang ininum | yeka winehnya
 matēmahan rah | sāri nikang inambung | yeka winehnya matēmahan rēhak |
 umbēl | idu | mangkana gawe nikang wāyu si samāna haneng hati ||

54

44

उद्वेजयति मर्माणि उदानो नाम मारुतः ॥४४॥

Kunang si udānawāyu haneng wunwunan | gawenya ngkāna | magawe
kēlap ning mata | mwang kērut ning rahi | lawan anuwuhakēn keśa ||

45

व्यानो भिन्नः समाख्यातो व्यानो व्याधिप्रकोपनः ।

प्रवर्ती स्यात् प्रकोपनो वार्धक्यं तेन वायुना ॥४५॥

Ikang wāyu si wyāna haneng sarwānggasandhi | gawenya ngkāna | lumaku |
lumimbay |manggamēl | saprakāra ning manggulahakēn sarwasandhi ning awak
lawan magawe lupa kopa mwang wr̥ddha ||

46

उद्गारे नाग इत्युक्तः कूर्म उन्मीलने स्थितः ।

कृकरश्च क्षुत्येव हि देवदत्तो विजृम्भिते ॥ ४६ ॥

Ikang wāyu si nāga mangulet gawenya | ikang wāyu si kūrma
magawe kētēr | ikang wāyu si kr̥kara magawe wahin | ikang wāyu si
dewadatta manghwab gawenya | ikang wāyu si dhanañjaya yeka magawe
śabda | ri kāla ning pati tan molah ri wangkay ikang wāyu si dhanañjaya |
ikang wāyu kabeh tunggal pwa ya | nghing tapwan makweh gawenya
sowang-sowang | akweh bhedanya | ya ta matangyan akweh ngaranya i
patunggal-tunggalan ikang wāyu | ya teka sumambandha ikang ātmā lawan
śarīra | tēguh ning pangikētnya | ya ta matangyan wiśānta sang hyang
ātmān para ring bhuwana waneh | ndya ta ng bhuwana waneh ngaranya |
hana pañcapada ngaranya | anung kawruhananta pinakongggwan ikang
ātmān paśarīra ||

47

स्थूलं जागरकं विभिन्नरचितं प्रत्यक्षतो दृश्यते

स्वप्नः फेनतरंगबुद्बुदनिभो मायोपमश्चञ्चलः ।

55

सौषुप्तं तिमिरान्धकारगहनञ्चाव्यक्तमात्यन्तिकं

तूर्यं सूक्ष्मसच्चिन्त्यमव्ययमिदं निर्वाणमाहुर्बुधाः ॥ ४७ ॥

Hana ta jāgrapada ngaranya | hana ta swapnapada ngaranya | hana ta susuptapada ngaranya | hana ta tūryapada ngaranya | hana ta tūryāntapada ngaranya | pada ngaranya unggwan sang hyang ātmā ika kalima | matangyan pañcapada ngaranya | ikang jāgrapada ngaranya | ri kāla ning tanghi | tan alwālwa ikang tanghi | mangkana teka sang hyang ātmān pratyakṣa katon kagamēl | sang wiśwa ngaranira yan mangkana || kunang yan ring swapnapada | tan wyakta kadyangga ning māyā hana ring wwai | yan umiḍēng ikang wwai katon ikang māyā | yapwan molah ikang wwai tan wyakta ikang māyā tinon | mangkana lwir nikang ātmā tan wyakta | apan salwir nikang pada lwir nikang ātmā | sang taijasa ngaranira yan mangkana || yapwan ring susuptapada | ri kāla ning turū tēpēng | lwir nikang śūnya acetana nirwāṇa | niṣprakāmya tan katon kahiḍēp | lwir nikang susuptapada | mangkana sang hyang ātmā hilang tutur nira | umilw ing acetana | tən panghiḍēp lupa pinakaswabhāwanya | sang śrīpada ngaranira yan mangkana | ika ta ng jāgrapada swapnapada susuptapada | yatika juga pangadēgan ing ātmā | yateka ātmasangsāra ngaranya | tutur maputēran ring dewa mānuṣa tiryak | swarga-narakāwaknya || kunang ikang tūryapada | ya teka ātmasiddhi ngaranya | mēne ika wuwusēn ing yogakrama lawan ikang tūryāntapada | kunang ikang jāgra swapna susupta yeka tamolah mawaluy-waluy ring ātmā | kadi hananya ring jāgra | mangkana hananya ring swapna lawan susupta | kalinganya | matanghi | maturū | mangipi | mangkana juga wiśaya nikang rāt kabeh ||

Sumahur bhagawān Wṛhaspati | ling nira | ikang ātmā hana ring jāgrapada | maturū pwa ya hilang ta ya malupa ring rāt kabeh | tulya māti ikang maturū | apan wiparīta | atyanta yogya nika n manēhēr amātya | hilanga tan patanghya muwah | apan hilang mari manghiḍēp muwah ikang ātmā | kalinganya wuwus rānak Bhaṭāra | apan asing manghiḍēp ya sinangguh Bhaṭāra cetana | ngkān tan yogya ikang cetanāwaka ning ātmā | apan mahurip ikang maturū muwah | ndya ta kalinganika ||

Sumahur Bhaṭāra | ling nira | ya ta matangyan pintonakēn ikang tattwa

kabeh | ikang pradhānatattwa yeka acetana makaswabhāwa ng lupa | wyāpaka pwekang ātmā ring pradhānatattwa | alupa ta ya | apan pradhāna gumawe lupa ning ātmā | haneng pradhānatattwa tekang ātmā ri kālanya n maturū wiparīta ||

Sumahur bhagawān Wṛhaspati | ling nira | yateka sang'aya rānak Bhaṭāra tēmēn-tēmēn | ri kadadinya n iwēng-iwēng ikang ātmā lawan ikang pradhānatattwa | ikang lupa yeka niškala ning ātmā ri hiḍēp rānak Bhaṭāra | apan mētu sakeng lupa ikang tutur | tutur ngaranya ikang manghiḍēp sukhaduhkha | ikang sukhaduhkha yeka sangsāra | sangsāra pwa manghiḍēp | ya ta matangyan tan yogya ikang hiḍēp sangguhēn wiśeṣa kunang ikang lupa ya wiśeṣa ngaranya | apan tan panghiḍēp sukhaduhkha | mangkana ling bhagawān Wṛhaspati ||

Sumahur Bhaṭāra | ling nira | hemaniku | sinahuran pakṣanta kamu ng Wṛhaspati | ikang lupa ya wiśeṣa lingta | acetana kang lupa ngaranya | ikang acetana ngaranya inicchā dening cetana teka | paḍanya kadyangga ning lēmah ginawe dyun | ikang magawe dyun yeka ng umicchā ya | ikang lēmah yeka ng acetana | apan tan panghiḍēp | ikang wwang yeka cetana | ikang acetana yeka ginawenya | kawwangan dyun palunghān payun saprakāra | sweccā nikang cetana | mangicchā dumadyakēn | tadwat mangkana kadyangga nikang magawe dyun | tadwat mangkana ta Bhaṭāra | arpakeccā ikang acetana | acetana pwāwak nikang lupa | ya ta matangyan tan yogya ika ng paramārtha lingnyu wiśeṣa | mangkana ling Bhaṭāra ||

Sumahur bhagawān Wṛhaspati | kady asambhawa ateka ng lupa | tan wyakta ika | alilang tan kāwaraṇan sadākāla | apan ikang wastu māwak atah | kawēnang inicchā lawan ginawe | ika ta tan hana juga | ya ta matangyan tan yogya ika gawayēn ||

Sumahur Bhaṭāra | hemaniku sinahuran pakṣanta kamu ng Wṛhaspati | mapa teku punah-punah denta mawuwus ikang pakṣa | huwus hilang cetana nikang maturū | mokṣa ta ya | matēhēr haywa manghiḍēp muwah | apan taya ikang wiśeṣa lingta | an taya lwir nikang wiśeṣa wih | umapa tekān hana | huwus hana | umaluy taya | huwus taya | umaluy hana | mangkana karika ng sinangguh wiśeṣa ngaranya | mangkana karika ng sinangguh paramārtha ngaranya | yateka sinangguh jñāna wiparīta ngaranya | wulangun pati tuduh-tuduh | yatika inuhutakēn jñāna sang paṇḍita ||

Sumahur bhagawān Wṛhaspati | ndya tekang sinangguh paramārtha |
 sājñā Bhaṭāra | kasihana warahēn rānak Bhaṭāra | mangkana ling bhagawān
 Wṛhaspati ||
 Sumahur Bhaṭāra | ling nira |

48

सद्भावेन परित्यक्तमसद्भावविवर्जितम् ।
 सदसद्भावरहितं निष्कलान्तमलक्षणम् ॥ ४८ ॥

Tan taya ta sang hyang wiśeṣa | hana kapwa sira | nyapan taha n kwa
 linganta | huwus rumuhun ika hana taya kapwāwak nira | taha tan taya | tan
 hanāwak nira | tan yogya ika wuwusēn Bhaṭāra | apan tan hana pramāṇa
 sumiddhākēnya | nyapan taha n kwa linganta | nyang nihan makapramāṇa
 sumiddhākēnya ||

49

यद् घृतं पयसि हरिश्च यद्दारुषु क्षितः
 जलं नभःस्थितं सर्वगोऽनिलः ।
 रजस्तमोऽदृश्यं मनो नरे सन् न सत् तथा
 बाह्ये जगति तन् नोपलभ्यते ॥ ४९ ॥

Apa kari panangguhanta ring apuy yan haneng kayu | umapeka tan
 katon sēngguhēn hana | apa ya tan gēsēng ikang kayu denya | tan hana
 linganta | mijil ta ya sangkeng kayu | ndya panangguhan terika | mapa
 deyanta mastwi mangkana | mangkana tekang miñak sangkeng susu | hana
 linganterika | wway juga ta lwir nikang susu | taya linganterika | hana
 mataya | ika ta umapa mangkana | wastu bāhya ika iwa mangkana ewēh yan
 linakṣaṇan | tan kēna winastwan | ika pakṣanta pwa sinangguh ta wiśeṣa |
 apeka sor dening wastu bāhya | yāwat kadyangga nikang apuy lawan miñak |
 yāwat mangkana ta sang hyang wiśeṣa | tan kēna linakṣaṇan | mewēh winas-
 twan | apa kari panangguhanta ri sira | sūkṣma juga ya | alakṣaṇa | atyanta
 paramadurgrāhya | ya ta sinangguh wiśeṣa ngaranya | apan yan hana Bhaṭāra
 kawēnang ta sikēpēn | lawan kēna ta sira ring sangsāra weh | yan sangguhan

58

taya kadi pakṣanta | kadi hana tekang rāt kabeh | nihan huripta tuwi |
 ndah kadi hana teki yan taya Bhaṭāra | ya ta matangyan salah ika pakṣanta |
 kunang ri hilang nikang ātmā ri kālanya n paturū pih | kapasuk ring
 pradhānatattwa teka juga | apan gumawe lupa ning ātmā ikang pradhāna-
 tattwa | mapa pwa matangyan tan tēhēr amāti ikang aturū | apan malupa ya
 ring śarīranya | nyapan taha n kwa linganta | ya don ikang pañcawāyu inajar
 ngūni | yeka pinakāpusapus ning ātmā | ya dumehnya tan tēhēr amāti ikang
 maturū ||

Sumahur bhagawān Wṛhaspati | yeka wuwus Bhaṭāra | umarahakēn
 ikang pañcawāyu | tapwan pawastu ri hiḍēp rānak Bhaṭāra tuturung
 patunggalanya ry awak nikang wāyu pinakāpus-apus ning ātmā | ndya ta
 pāwakan ikā | pagamēlanya hana ring śarīra | yatanyan matēguha hiḍēp
 rānak Bhaṭāra ||

Sumahur Bhaṭāra | ling nira |

50

अयं पुत्रो महादक्षस्तत्त्वविज्ञानवित्ता ।

बृहस्पतिर्हि कथ्यते स्वर्गभिक्षुर्विचक्षणः ॥५०॥

Anaku sang Wṛhaspati | sugyan ta kari kita guruloka ring swarga |
 apan mangke kawicakṣaṇanta wruh ring sarwatattwa kabeh | lawan sārī ning
 wuwusta | ya ta sinikēpta | kunang apan rahasya iki tēmēn-tēmēn | tak waraha
 kita ngke ring sabhā | mēne ring śūnyāku n waraha kita | apan yeki sinangguh
 prayogasandhi ngaranya | rinahasya de sang yogīśwara | mangkana ling
 Bhaṭāra ||

Sumahur bhagawān Wṛhaspati | nihan ta kasangśayan rānak Bhaṭāra
 waneh | ikang sinangguh cetana ling Bhaṭāra | jñānaswabhāwa ikang wruh |
 yateka karwa kahidēpnya | rwa ngaranya | wruh lawan kinawruhan | yāwat
 hana wruh | yāwat hana kinawruhan | ya tika katon de rānak Bhaṭāra | apan
 ikang wiśeṣa | ling Bhaṭāra | alakṣaṇa ya | mari ta yan alakṣaṇa teka hiḍēp
 rānak Bhaṭāra | kunang yatanyan atēguha wruh rānak Bhaṭāra | kasihana ta
 rānak Bhaṭāra | pēgatakēna kasangśayan ing rānak Bhaṭāra | mangkana ling
 bhagawān Wṛhaspati ||

Sumahur Bhaṭāra | ling nira | tanmolah angadēg ring alakṣaṇa tekang

59

cetana | yan paramārthacetana | ya ta matangyan tiga bheda nikang cetana |
 huwus ingucap ngūni n rumuhun | yeka pinakatasak ngūni | pinakawatwa ning
 tattwa kabeh | Paramāśiwatattwa | Sadāśiwatattwa | Śiwatattwa | Śiwatattwa
 ngaranya śukha tan pabalik dukkha | Sadāśiwatattwa ngaranya tan pawwit
 tan patung-tung ikang sukha | Paramāśiwatattwa ngaranya niṣkala tan wē-
 nang winastwan ikang sukha | salah linakṣaṇan | ndan kadi edanaku mājarakēn
 ikānaku | apan tan wyakta ri hiḍēp ning manuṣya | apan kiñcidjñāna swabhā-
 wanya | akēḍik pangawruhnya | ahōt panonya | alpāyusanya | magōng mohanya
 lawan kleśanya | wihikan pwa ya ri hiḍēpnya | winādanya tekang tattwa sahi-
 ngan ing jñānanya | saka wihikanya enak pwa niścayanya irikang tattwajñāna |
 inakunya ta ya | ya ta matangyan kapihēran ika pangawruhnya | tadwat ika
 jñānanya | mangkana jāti ning mānuṣa ngaranya | kasornya dening dewatā |
 kita pwa yānaku sang Wṛhaspati | apan kita wiku ring swarga | haywa ta kita
 bari-bari | haywa mangduwēgakēn jñāna | apan acintya paramagambhīra | ewēh
 ika sang pinakadon ing kawikun | kunang ikang tattwanta | ātmatattwa
 ngaranya | ikang cetana manghiḍēp | ikang māyātattwa hinidēpnya | apan
 ikang māyātattwa awang-awang uwung-uwung tarawang tan pagamēlan teka |
 ya ta sinangguh māyā ngaranya | ikang sinangguh ta wiśeṣa ngūni | matangyan
 māyātattwa ngaranya | nyapan tahankwa wih | māyā wih ngaran ing manah
 abwat | apan sinahabanya śakti ning sang puruṣa | aparan śakti ngaranya |
 sarwajña sarwakāryakartā | hilang pwa śakti sang puruṣa | apan wyāpaka
 ring māyā | ya ta panēngēr ing māyātattwa ri wēkasan | kintu malilang ikang
 māyātattwa ngaranya | anak ning māyātattwa | yatika pradhānatattwa
 ngaranya | ganal ning māyātattwa | wyaktinya ya wih gumawe lupa ning sang
 puruṣa | apan malupa dening pradhānatattwa | matangyan puruṣa ngaran ing ātmā |
 puru śete | puru ngaran ing kaḍatwan | kaḍatwan ing ātmā tekang pradhāna-
 tattwa | ikanang śete maturū tekang ātmā | ya ta matangyan puruṣa tekang
 ātmā | yateka sinangguh ta manghiḍēp | cetanasangsāra ngaranika | ika pwa
 sinangguh ta wiśeṣa | luput saking māyātattwa | nguniweh ikang pradhānatattwa |
 ya ta matangyan alakṣaṇa | tan kawēnang winastwan | ya ta matangyan prayatna
 ta kita | haywa ta kita bari-bari | an sira sārī ning huripta | tan adoh sakeng
 jñānanta | ya pametananta ri sira | mangkana ling Bhaṭāra ||
 Sumahur bhagawān Wṛhaspati |

51

किं मार्गसाधनं ज्ञानं किं तपोव्रतमुत्तमम् ।

शिव परममादृत्य त्वं म आख्याहि तत्त्वतः ॥५१॥

Sājñā Bhaṭāra | ndya tekang jñānamārga yukti | anung sādhana ning amanggihakēna ikang sinangguh sang hyang wiśeṣa | matangyan kopalabdha | umapa lwir ning tapa lawan brata | kasihana rānak Bhaṭāra | warahēn tēmēn-tēmēn makamārga tapabrata | mangkana ling bhagawān Wṛhaspati ||

Sumahur Bhaṭāra | ling nira | atyanta diwya ning takwantānaku | nihan sādhana ning amanggihakēna sang hyang wiśeṣa paramārtha ||

52

ज्ञानाभ्युद्रेकतो मोक्ष इन्द्रियायोगमार्गतः ।

तृष्णादोषक्षयाच्चैव प्राप्यते कारणत्रयात् ॥५२॥

Tēlu prakāra nikang sādhana | anung gawayakēna de sang mahyun ing kalēpasēn | jñānābhyudreka ngaranya ikang wruh ring tattwa kabeh | i n d r i y ā y o g a m ā r g a ngaranya ikang tan jēnēk ring wiśaya | tṛṣṇādoṣa - kṣaya ngaranya ikang humilangakēn phala ning śubhāśubhakarma | ika ta katēlu | yateka gawayakēna | deya ning gumawayakēna | pusērnya ya ta gēgōnta | kadyangga ning jala dinudut pusērnya | katūt matanya timahnya kabeh | tadwat mangkana tekang jñāna masimpēn | yeka pinakapusēr nikang sādhana tēlu | ndya tekang jñāna masimpēn anung gēgōnta | yan kwa linganta wih | ikang cetana wehēn prakāśa ring jñāna | p r a k ā ś a ngaranya tatan pakapadēman | tan wuta ring pētēng | tan kaputēkan pramāṇa | nityomidēng tan kāwarāṇan | apan yekāwak Bhaṭāra | pratyakṣa nira n haneng śarīra | yatika pahagōngēn abhyāsan hēlēm-hēlēm | apan jāti nika yan inabhyāsa | tumūt ikang cetana pwa inabhyāsa | niyata makaphala ikang Śiwatattwa ||

Sumahur bhagawān Wṛhaspati | ling nira | hana ta pakṣa waneh rinēngō rānak Bhaṭāra | ikang hurip matangyan hana papupul nikang śarīra | ya ta humangun ikān hana | wyaktinya | nyang wwang malara | api tuwi pinērang | rinacun kunang | ikang kalaranya | bheda ika śarīranya lawan lara nika śarīranya | ya ta magawe pati ngaranya | ikang pati ngaranya hilang juga tarpahamban | nahan wyaktanya n śarīra wēnang humangun ika ng hurip |

61

paramārthanya | ikang mahurip ya juga sangsāra | ikang māti ya mokṣa
ngaranya | apan hilang tuhu-tuhu tan panghiḍēp lara | mangkana ling ning
pakṣa waneh | sājñā Bhaṭāra ||

Sumahur Bhaṭāra | haywa kita mājarakēn ika ring sabhā | kerang-
irang ikang pakṣa mangkana | pira ta hingana nikang mata mulat | yan ikang
sakaton an pinintonakēn | mapa karika ng mati ngaranya n tan pangjanma
muwah | apekang śubhāśubhakarma ginawenya | tan kapwa pramāṇa lingta |
nihan sang hyang Āditya anung pratyakṣa katon | wruh kita ri sangka nira
lawan surupan ira | wetan sangka nira | kulwan surupan ira | yapwan kwa
linganta wih | rasika sang mētu wēngi | karika sang mētu mangke | yan kwa
linganta | an didala nira waluy | yan sira mangetan tinon ta | kari siromaluy
mon pratyakṣa wruh kita weh | taha [i] dudū sang mētu wēngi | dudū sang mētu
mangke | yapwan kwa linganta wih | apayapan yaya ta lwir nira | tan palenan
paḍa.paḍa ta sira ya ta wih | ndi ta kita tumon pasamūha sang hyang Āditya |
ndi ta kita wruh ri kweh nira | matangyan dwa ning sumangguh sira dudū |
tapwan wyakta wruh terika kabeh | ya ta matangyan tan yogya ikān pramāṇa |
ikang sakaton lawan manon | yateka pakṣa ning mānuṣa | atyanta wiparītanya |
wyāmoha mapētēng tan panganti suluh | nguniweh ikang rahina | umajarakēn
samenaka ning tutuknya | ya hetu ning pramāṇopamā | yan hinanākēn ri sang
hyang aji | apan yeka pinakasipat ning wuwus | yatanyan tan pamahya irikang
jñāna | ya ta matangyan anaku sang Wṛhaspati | prayatna ta kita | haywa
parēngō-rēngōn | irikang wuwus yan panayākēn pramāṇa | apan iki sang
hyang aji masuṇḍang-suṇḍangan lawan pramāṇa swabhāwa nira | kāla nikang
pati ngaranya wih | tulun mapasah lawan pañcamahābhūta juga tekang ātmā
ri śarīra | ikang aganal juga hilang | ikang ātmā langgēng tan molah | apan ibēk
ikang rāt kabeh dening ātmā | ya ta matangyan paparan ikang ātmā | ikang
pañcatanmātra pinakāwaknya lawan ikang daśendriya | buddhi manah
aḥāṅkāra sattwa rajah tamah | huwus rumuhun ikang rāga dweṣa moha
lawan ikang karmawāsanā ika kabeh | kapwa rumakēt ing ātmā | mwang si
pañcamahābhūtādi | sinuratakēn ing awak ning ātmā | an pakāśarīra ikang
pañcatanmātra | nahan śarīra ning ātmā ri kāla ning pati | apa matangyan
pangjanma muwah | apan huwus rumakēt ikang cittanya ring śarīranya |
wyaktinya tan hana wwang tan karaktan ring wiśaya | ikang wwang ahurip |
āhārānidrābhayamaithunañca | maharēp arabya malakya | kapwa

matakut ring pati | ring kaduhkhan | aharēp amangan anginum | ahat ring
 inak | mangkana swabhāwa ning janma | ika ta citta ring śarīra mangkana | tan
 paphala karika ri hiḍēpnnya | apan kamēmēkēn wāsanā kabeh ring ātmā | ring
 kapantika tan pangjanma muwah | kunang sang wiku wēnang tuminggalakēn
 wiśaya lawan sang yogīśwara | atyanta sirāmangguhakēna kamokšan | kunang
 apan alit ikang pañcatanmātra pinakaśarīra ning ātmā | matangyan sūkṣma-
 śarīra ngaranya | yatika śarīra ning ātmā | an paśarīra ring naraka-loka | mawak
 ta ya ngkāna | pinakapanghiḍēpnnya sangsāra | yan ahala gawenya ngūni ring
 mānuṣa | ya ta hetunya n tibeng naraka | yan ahayu gawenya ngūni ring
 mānuṣa | ya ta matangyan paśarīra ring swarga | pinakapanghiḍēpnnya sukha |
 tan ahala tan ahayu pagawenya ngūni ring mānuṣa | ya ta matangyan
 pangjauma mānuṣa muwah | luput sakeng halahayu pagawenya ngūni ring
 mānuṣa | kapanggih tang kawikun denya | wēnang gumawayakēn brata
 Bhaṭāra | nda tarwruh ta ya ring kayogīśwaran ri kāla ning huripnya | pējah
 ta ya | mangjanma ta ya muwah | irika ta yan pamanggihakēn kayogīśwaran
 denya | sira ta wiśeṣa ring kawikun | tiga lwir ning kawikun | lwirnya | hana
 karma ngaranya | hana jñāna ngaranya | hana yogī ngaranya | k a r m a ngaranya |
 sang kāyika brata sira | mamūjā | mahoma | majapa | sira sowe-sowe | yapwan
 ring patapan | mananēm-nanēm gawe nira | phala ning tanēm-tanēman ira | ya ta
 pinūjakēn ira ring Bhaṭāra lawan ing sang abhyāgata | nahan ya ng karma
 ngaranya | jñāna ngaranya | wruh sira n dewatāwak nira pwa ya kabeh | lawan
 bhuwanatattwāwak nira | wruh ta sireng jñāna malilang aho mahēning |
 pinakaśālā Bhaṭāra an haneng śarīra | matangyan humēnēng juga | tan pamūjā
 tan pahoma tan pacaru tan pagawe kaba-kaba | santoṣa ring jñāna nira | tan pati
 gawe-gawe ni[ra] | kewala tekang cetana juga tinungkulan ira sadākāla | apan
 enak wruh nirān wiśeṣa | nahan matangyan jñāna ngaranya | kunang ikang
 sang yogīśwara | sira ta tumūtakēn ika sang hyang prayogasandhi | apan alakṣaṇa
 ika sang hyang wiśeṣa | tan kēna winastwan | salah winarahakēn | ya ta
 matangyan tiga ikang pramāṇa | lwirnya | gurutah | śāstratah | swatah |
 gurutah ngaranya warah-warah sang guru | śāstratah ngaranya ikang
 warah makasādhana ng śāstra | swatah ngaranya apan ri kāwakan ira juga
 umangguhakēn ika sang hyang wiśeṣa | upāya nira sang yogīśwara ika | ndah
 yeki pusēr ning jāla ngaranya | ikang winarahakēnkw i ngūni ri kita ||

Nihan tang yoga ngaranya | nēm prakāra ning yoga | ya ta sinangguh
 sadanggayoga ngaranya |

53

प्रत्याहारस्तथा ध्यानं प्राणायामश्च धारणम् ।
तर्कश्चैव समाधिश्च षडङ्गो योग उच्यते ॥५३॥

Nahan tang sadanggayoga ngaranya | ika ta sādhana ning sang mahyun
umangguhakēna sang hyang wiśeṣa denika | pahawas ta ng hiḍḍpta | haywa ta
iwēng-iwēng dentāngrēngö sang hyang aji | hana pratyāhārayoga ngaranya | hana
dhyānayoga ngaranya | hana prāṇāyāmayoga ngaranya | hana dhāraṇayoga
ngaranya | hana tarkayoga ngaranya | hana samādhiyoga ngaranya | nahan tang
sadanggayoga ngaranya ॥

Nihan tang pratyāhārayoga ngaranya |

54

इन्द्रियाणीन्द्रियार्थेभ्यो विषयेभ्यः प्रयत्नतः ।
शान्तेन मनसाहृत्य प्रत्याहारो निगद्यते ॥५४॥

Ikang indriya kabeh winatēk sangkeng wiśayanya | ikang citta buddhi
manah tan wineh maparan-parana | kinēmitakēn ing citta malilang | yeka pratyā-
hārayoga ngaranya ॥

55

निर्वृद्धं निर्विकारञ्च निशान्तमचलं तथा ।
यद्रूपं ध्यायते नित्यं तद् ध्यानमिति कथ्यते ॥५५॥

Ikang jñāna tan pangrwa-rwa | tatan wikāra | enak hēnēng-hēnēng nira |
umidēng sadā tan kāwarāṇan | yeka dhyānayoga ngaranya ॥

56

पिधाय सर्वद्वाराणि वायुरन्तर्निगृह्यते ।
मूर्धनि वायुनोद्भिद्य प्राणायामो निगद्यते ॥५६॥

Ikang sarwadwāra kabeh yateka tutupana | mata | irung | tutuk |

64

talinga | ikang wāyu huwus inisēp ngūni n rumuhun | yateka winētṭwakēn mahawaneng wunwunan | kunang yapwan tan abhyāsa ikang wāyu mahawane ngkāna | dadi ya winētṭwakēn mahawaneng irung | ndan sakasadiḍik dening mamētṭwakēn wāyu | yateka prāṇāyāmayoga ngaranya ||

57

ओङ्कारं हृदये स्थाप्य तत्त्वलीने शिवात्मकम् ।

ओङ्कारः संवृतो यस्माद् धारणं वै निगद्यते ॥५७॥

Hana ongkāraśabda umunggw ing hati | yateka dhāraṇān | yapwan hilang ika nora karēngö ri kāla ning yoga | yeka Śiwātmā ngaranya | śūnyāwak Bhaṭāra Śiwa yan mangkana | yeka dhāraṇayoga ngaranya ||

58

आकाश इव तद्रूपमाकाशः सन्ततं ध्रुवम् ।

निःशब्दं तर्कयेन्नित्यं स तर्क इति कथ्यते ॥५८॥

Kadi ākāśa rakwa sang hyang paramārtha | ndān ta palenanira lawan ākāśa | tan hana śabda ri sira | ya ta kalingan ing paramārtha | papaḍa nira lawan awang-awang malilang juga | yeka tarkayoga ngaranya ||

59

निरुपेक्षं निराकल्पं निःस्पृहं शान्तमव्ययम् ।

अलिङ्गं चिन्तयेन्नित्यं समाधिस्तेन कथ्यते ॥५९॥

Ikang jñāna tanpopekṣa | tanpangalpana | tan hana kaharēp nira | tan hana sinādhyā nira | alilang tan kāwarāṇan juga | tatan pakahilangan | tatan pawastu ika ng cetana | apan māri humiḍēp sira ikang śarīra | luput sangkeng caturkalpanā ||

Caturkalpanā ngaranya | wruh lawan kinawruhan | pangawruh lawan mangawruhi | nahan yang caturkalpanā ngaranya | ika ta kabeh tan hana ri sang yogiśwara | yateka samādhiyoga ngaranya ||

Nahan yang śaḍanggayoga ngaranya | pinakajñāna sang paṇḍita | matangyan kapanggih sang hyang wiśeṣa | ika ta kayogiśwaran mangkana | yateka karakṣan ring daśaśila ||

65

60-61

अहिंसा ब्रह्मचर्यञ्च सत्यमव्यवहारिकम् ।

अस्तैन्यमिति पञ्चैते यमा रुद्रेण भाषिताः ॥६०॥

अक्रोधो गुरुशुश्रूषा शौचमाहारलाघवम् ।

अप्रमादश्च पञ्चैते नियमाः परिकीर्तिताः ॥६१॥

Ahingsā ngaranya tan pamāti-māti | brahmacarya ngaranya tan ahyun arabya | satya ngaranya tatan mithyāwacana | awyawahārika ngaranya tan awiwāda | tan adol awēlya * | tan paguṇadoṣa | astainya ngaranya tan amaling-maling | tan angalap drēwya ning lyang yan tan ubhaya | akrodha ngaranya tan bwat sērēngēn | guruśuśrūṣā ngaranya bhakty aguru | śauca ngaranya nitya majapa maradina śarīra | āhāralāghawa ngaranya tan abwat ing pinangan | apramāda ngaranya tan palēh-palēha | pēngpōngēn ikang hurip sādhana ning magawaya yogasamādhi | haywa hinēlēm-hēlēm | gawayakēna tekang sādhana | sādhana ngaranya ikang yogamārga | makalarapan daśāsila | ikang daśāsila umangunakēn ikang yoga | yatika umungguh lawan inunggwan ngaranya | ika ta sang prayatna gumawayakēn ikang rwa | śila lawan jñāna | yatika tan pramāda ngaranya | nahan yang daśāsila ngaranya | pangrakṣa ri sang yogīśwara ring samādhi nira | ngkāna ta sang yogīśwara yan pamanggihakēn jñāna mangkana | yateka tūryapada ngaranya | kapanggih tekang jñāna luput sangkeng śarīra | luput sangkeng māyātattwa | yeka tūryāntapada ngaranya | apan hana sira jīwanmukta | [jīwanmukta] ngaranya mokṣa tuturung hurip | apan ikang niṣkala kapanggih de nira ri kāla ning masamādhi | umapa pwa tan hilang ikang śarīra nira | apan atutur ikang karmawāsanā tapwan hēnti | sēdēng tinunwanireng yogawahni | nihan dening manghilangakēn mala | ikang jāgrapada matēmu lawan ikang tūryapada | ri patēmwan ika karwa | irika ta yan saptāngga | saptāgni | saptāmṛta ||

Saptāngga ngaranya |

*“awēlya is a form of awēli, perhaps due to the tendency to use such -a forms in later OJ., also when the form without -a is expected, or the sense may be that of the Sanskrit optative” Prof. Gonda.

62

धरणी च भवेत्तोयं तेजस्तथा च मारुतः ।
आकाशो बुद्धिका मनः सप्ताङ्गं तु शृणूच्यते ॥६२॥

Pr̥thiwī | āpab | teja | wāyu | ākāśa | buddhi | manah | yeka saptāṅga
ngaranya ||

Nihan tang saptāgni ngaranya |

63

घ्राता च रसयिता च द्रष्टा स्प्रष्टा तु श्रोता च ।
मन्ता बोद्धा तथा शृणु इति सप्ताग्नि प्रोच्यते ॥६३॥

Ghrātā ngaranya ikang pangambung | rasayitā ngaranya ikang mang-
raseng saḍrasa | draṣṭā ngaranya manon | sprasṭā ngaranya manghidēp |
śrotā ngaranya mangrēngö | mantā ngaranya mamikalpa | boddhā ngara-
nya mangawruhi | nahan yang saptāgni ngaranya | nahan lwir ning tattwa
kinawruhan de sang yogīśwara | hetunya n wēnang tumunu ikang mala haneng
śarīra nira ||

Nihan tang saptāmṛta ngaranya |

64

शब्दः स्पर्शश्च रूपञ्च रसो गन्धश्च कथ्यते ।
संकल्पो बोद्धव्यं तथा सप्तामृतं निगद्यते ॥६४॥

Śabda rinēngö | sparśa rinēšēp | rūpa tinon | rasa rinasan | gandha inam-
bung | sangkalpa winikalpa | boddhawya kinawruhan | yeka saptāmṛta ngaranya |
kagawayan ika kabeh | yatika kinawruhan de sang yogīśwara | mwang ikang
karmawāsanā | kalinganya | sinangyama nira ikang wastu asing kinalpana nira |
sinangyama ngaranya ikang kinon dbāraṇa dhyāna samādhi | yeka sinangyama
ngaranya | enak de nira kumawruhi rika kabeh | ya ta matangyan sadā samāhita
nira ring Bhaṭāra | lanā pweka samāhita nira ring Bhaṭāra | satata tarpēgat | ya
ta matangyan pāwak Bhaṭāra ri sira ||

67

65

एष देवो दहत्यग्निः पापराशिं सुसञ्चितम् ।
स ततश्चिन्ताः पृणाति शिवश्चिन्तामणिर्यथा ॥६५॥

Sakweh ning pāpa nika sang yogīśwara | lawan ikang wāsanā kabeh |
yateka tinunwan de Bhaṭāra ring śiwāgni | ri huwusnya hilang ikang karma-
wāsanā | tanmolah alanggēng samādhi nira | tanmolah Bhaṭāra ri sira yan mang-
kana | ya ta matangyan cintāmaṇi sira | asing sakaharēp nira tēka | sakahyunira
dadi | ndah wyaktinya kapanggih ikang kāṣṭaiśwaryan de nira ||

66

अणिमा लघिमा चैव महिमा प्राप्तिरेव च ।
प्राकाम्यञ्च हीशित्वञ्च वशित्वं यत्रकामत्वम् ॥६६॥

Hana aṇimā ngaranya | hana laghimā ngaranya | hana mahimā ngaranya |
hana prāpti ngaranya | hana prākāmya ngaranya | hana īśitwa ngaranya | hana
waśitwa ngaranya | hana yatrakāmāwasāyitwa ngaranya ||
Nihan tang aṇimā ngaranya |

67

सुसूक्ष्मो वै यथा देहः स्थूलं त्यक्त्वा यथेच्छया ।
अणिमान् त्रिशरीरञ्च याति तेनोच्यतेऽणिमा ॥६७॥

Awak nira ikang aganal | yateka matēmahan malit | alit ngaranya | wēnang
umajñānani ikang ajñāna | masuk mētū kadi raray masilurup ing wwai |
mangkanātah sang yogīśwarān pasuk mētw ing pṛthiwī | tan kāwarānan laku
nira | yan pamangguh gunung watu magōng tērū de nira tan pawuri | an
hilang tikāwak nira | yeka aṇimā ngaranya ||
Nihan tang laghimā ngaranya |

68

पूर्वमासीद् गुह्यं यत् तत् त्यक्त्वा सहसैव तु ।
तूलवल्लघुदेहः स्यात् स्वेच्छया लघिमा तथा ॥६८॥

68

Abwat nikāwak nira ri tambayanya | wēkasan haḍangan kadi kapuk | ya ta
matangyan sweccha ika sang yogīśwara | asing saparanira dadi | yan maring
swarga | mareng saptadwīpa | mareng saptapātāla | dadi kumuliling i heng
ning aṇḍabhuwana | waśitā sakahyun ira pinaranira | yeka laghimā ngaranya ||
Nihan tang mahimā ngaranya |

69

यत्रैव स्वेच्छया गच्छेत्तत्र तत्स्वेच्छवासितम् ।
सर्वतः पूज्यते यस्मान् महिमा तेन प्रोच्यते ॥६९॥

Umahas sira ring deśāntara | pinūjā ta sira sinambah wineh sarwabhoga |
wineh bhojana | apan aprabhṛti | yeka mahimā ngaranya ||
Nihan tang prāpti ngaranya |

70

आसीत्तस्मात् विलाशेव अधिवस्तुगतः भवेत् ।
निखिलद्रव्यसम्प्राप्त्यै प्राप्तनिर्मात्र सर्वतः ॥७०॥

Asing sakahyun ira sang yogīśwara | irikang sarwawastu tēka juga tar-
pinet tan pininta | yan apa sirān ahyun ing sarwawastu | yan tēka ning papu-
pulan ikang karmawāsanā | makaphala sukha ri sira | irika ta yan bhukti
ikang sukha | sangka ri gyā nirān hēntya phala ning karma | ya ta matangyan
matēmahan sahasradeha | sewu ikāwak nira kapwa mamuktya ng swarga |
salwiranikang bhinukti nira | yan anakbi rahayu mwanng bhoga upabhoga
paribhoga | tēlas pweka bhinukti nira | wiśāta sira | tan kabādha dening phala
nikang gawe hayu | yeka prāpti ngaranya ||

Nihan tang prākāmya ngaranya |

71

आत्मनैव कृतं रूपं प्राप्तं स्यात्तु यदात्मना ।
यथेच्छं यत्कृतं रूपं प्राकाम्यं समुदाहृतम् ॥७१॥

Yathecchā sang yogīśwara | asing sakahyun ira rūpa nira | yan hyang |
yan mānuṣa | yan tiryak | kapwa ikān dadi nira | pinakatēmahanira | yeka
prākāmya ngaranya ||

69

Nihan tang isitwa ngaranya |

72

ब्रह्मविष्ण्वन्द्रसूर्यस्य भुवने यद्याति सदा ।
देवानुकूलभक्त्यर्थमीशित्वं नामेहोच्यते ॥७२॥

Yapwan lumaku māmēng-amēng mareng kahyangan | wēnang sirān umadēh sang hyang Brahma-Wiṣṇw-Indra-Sūrya ri kahyangan ira | nguniweh ikang watēk dewatā kabeh | apan Bhaṭāra mahulun hana ri sang yogīśwara | ya ta matangyan wēnang pramāṇa irikang dewatā kabeh | yeka isitwa ngaranya ||

Nihan tang wasitwa ngaranya |

73

यत्रैव यद्वशित्वं स्याद् वशित्वाद् यत्रकामता ॥७३॥

Wēnang siromutus ikang dewatā kabeh | dumwaniya ri lwiranya | apan sira makadrēwya ikang rāt kabeh | yapwan tan pamintuhu ri sira | yeka wasitwa ngaranya ||

Nihan tang yatrakāmāwasāyitwa ngaranya |

74

देहेन यातुमिच्छा स्याद् यत्रकामावसायित्वम् ॥७४॥

Irika ta sirān mangka tāwak nira | dumaṇḍa ikang dewa mānuṣa tir-yak | asing langghana ri sira | yeka yatrakāmāwasāyitwa ngaranya || nahan yang aṣṭaiśwarya ngaranya | anung phala ning kayogīśwaran ika kabeh ||

Yapwan tikṣṇa samādhi nira sang yogīśwara | gēsēng pwekang tattwa i sor ning pradhānatattwa | katēkan ing triguṇatattwa | kaladan dening samādhi nira | kapanggih tang upasarga ning triguṇa de nira | yateka umāweśa sang yogīśwara | sakala magawe wighna | lwirnya | hana si darśana ngaranya | hana si śrawaṇa ngaranya | hana si boddhawya ngaranya | hana si gandha ngaranya | si darśana ngaranya hana kadi rūpa ning dewatā katon ri kāla ning yoga | si śrawaṇa ngaranya hana ta śabda sūkṣma karēngö | kadi manganugrahāni

70

kasiddhyan rasanya ri kâla ning yoga | waneh hana ta jñāna bahu katēmu de
nira ri kâla ning yoga | prajñā dumadak wruh ry artha ning aji tapwan
pangaji ya | si b o d d h a w y a ngaranya | hana ta kadi gandha ning ratu
mawangi kesēp ing irung ri kâla ning yoga | si g a n d h a ngaranika | ika ta
kabeh upasarga ning sattwa ngaranika ||

Nihan tang upasarga ning rajah | hana kadinayun ikāwak nira | hiḍēp
nira ri kâla ning yoga | hana kadinangkat-angkat ikāwak nira | hana kadi
pinētēkakēn ikāwak nira hiniḍēp nira | hana kadinuntalakēn ikāwak nira |
hana kadinuntit-untitakēn ikāwak nira | hana kadi binong-bong hiḍēp nira |
hanan haḍangan kadi kapuk hiḍēp nira | ika ta kabeh upasarga ning rajah
ika ||

Nihan tang upasarga ning tamah | hanan kadi gēng-gēngēn ikāwak nira
ri kâla ning yoga | hanan kadi mabwat ikāwak nira kahidēpanya | hanan
matis ika si kahidēpanyāwak nira | hanan kadi kapasukan kesyan angga nira
kahidēpanya | hanan pētēng hiḍēp nira | hanan wulangun wiparīta | lupa
lwir nikang cetana nira | yeka kabeh upasarga ning tamah ika ||

Yapwan mangkana ikang upasarga kapangguh de nira ri kâla ning
yoga | prayatna ta sira | magawaya tamba bāhya | māpuy-apuya malēnga-lēnga |
mamangana tapyak-tapyak | tapēlana ring angēt-angēt | apan tambopasarga
ngaranya | ya ta matangyan tanggal-tanggalanya tāwak nira jñāna nira ri
bāhyoṣadha | yapwan huwus nira waras | umaluya ta sira magawe yoga | wehēn
ta ya luputa sangkeng śarīra ikang samādhi | haywa humidēp ikang śarīra |
haywa humidēp ikang jñāna manghiḍēp ri śarīra | apan ya ika sangsāra
ngaranya | yeka laku putrānaku sang Wṛhaspati ||o||

|| ITI WṚHASPATITATTWA SAMĀPTA ||

* * *

TRANSLATION

May there be no hindrance.

1. PROLOGUE

Maheśwara staying on the charming peak of Kailāsa taught to Wṛhaspati the noblest Śiwatattwa.

Lord Īswara was on the peak of the Kailāsa mountain. There he gave the holy teaching to the assembly of all the Gods. After a while they were given Scriptures for His worship in the form of Lord Prime Cause (Parama-kāraṇa).

At that time there was an ascetic in heaven named venerable Wṛhaspati. He came and worshipped the Lord with five ingredients (pañcopacāra). After finishing the worship he bowed down. After having bowed down he sat down. He asked about the essence of all holy knowledge. His words were :

2. REQUEST

O venerable God of Gods, highest Master without a beginning, teach me the entire essence and thus give joy to all that moves and moves not.

With your permission my Lord, show compassion to your son, let complete holy knowledge be imparted. What is the reason that the Lord has instituted many differences, that He has taught to the assembly of all Gods ? There are the Śaiwa, the Pāśupata, and the Alepaka. These are all differently taught by the Lord to each and everyone separately. Moreover there are many kinds of Scriptures also. What is the sense ? What is the reason that you have taught so many, so many ways with so many teachings ? Thus spoke the venerable Wṛhaspati.

The Lord replied as follows :

3.

Great being, you have said well. That which is the essence of the fruit of actions (karmaphala) is followed by birth (bhāwa) both here and beyond.

O venerable Wiphaspati, my son, your question is excellent. The reason that I have given many different teachings to the assembly of all Gods, is that many are the yonis which are the source of rebirth. What is the reason of their being numerous? The reason is the variety of *wasanas*. *Wasana* means the actions done by man in this world. He enjoys their consequences beyond, in a new birth, whether they be bad or good. Whatever be the kinds of actions done by him, at the end they must bear fruit. It is like a pot filled with *asa-foetida*. Even when *asa-foetida* is finished and the pot has been rubbed and cleaned still there remains its smell, the smell sticks to the pot. This is known as *wasana*. Similarly there are the *wasanas* of actions (*karma-wasanas*). They exist in the *atman*. They stick there. They taint or colour the *atman*. The *atman* is tainted: this is termed *raga*. Thus *wasana* produces *raga*. Therefore one craves for actions, and finds joy in all kinds of *karmawasanas*. As soon as the *wasanas* taint the *atman* they produce *karmawasana* and *karma*. These then bring forth different births: [For instance those of] the Gods (*dwayoni*), *widyadhara* (*widyadhara*), *raksasas* (*raksasayoni*), *daityas* (*daitayoni*), *nagas* (*nagayoni*). Numerous are the kinds of existences (*yonis*) which are the source of rebirths. Therefore externally they are different. Whatever is craved for by the mind in a former *yoni*, that is its desire. This desire produces *karma* which is performed continuously. If the actions done are evil, they cause the *atman* to fall into hell where he suffers all kinds of tortures. When the result of evil actions done by him is exhausted he is allowed to become a low animal. If however the actions done by him are good, he is born in heaven where he enjoys all kinds of pleasures. At the exhaustion of all fruit of his good actions he is allowed to be born as a prince or in affluence. He grasps highest learning. He sees the entire reality (*astu*). There is created the desire for emancipation (*samwega*), as well as love and holy devotion. All this is created by him. This is the bond of love of the Lord for him. As the Lord loves him, he is able to see *jñanawasanas*, hungers, heat, cold, sins and the miseries of rebirth. When he sees them, he says—Alas! great indeed is the misery of birth. As often as one takes a body this has to be tolerated. How indeed can I have peace in many births. So he goes to a sage in order to question him about the significance of existence. The

There were blind people who were confounded (samoha). They had longing to be given knowledge about the elephant. Due to their strong desire for knowledge they wanted to be made to touch the elephant by those who could see. They however touched the elephant, each at a different part. One touched the head. He declared : the elephant is like a pot (kumbha). Another touched the ear. He declared : the elephant is like a winnowing fan (hirir=Skt. śūrpa?). Another touched the tusk. He declared : the confounded the other.

Blind people joined with other blind people in order to find out the body of the elephant. Not obtaining the complete picture with their eyes each

4. THE BLIND AND THE ELEPHANT

Again the Lord said :

venerable Wiphaspati.
the son of the Lord. May he be taught the very reality. Thus spoke that causes what is called confusion by the Lord. May mercy be shown to me, Scriptures is pursued by the wise in the performance of holy devotion and call bhānta "misunderstanding or confusion"? Whatever is taught in the Venerable Wiphaspati asked again : what is this, O Master, that You cause of misunderstanding, which tends to err. Thus spoke the Lord.
understanding this knowledge that one is inferior to the other. That is the three ways is equally well arranged by me. It is only the deficiency of compared by those who follow these ways; because the knowledge in these The Lord said : No heaven, my son, is inferior or superior, when Alepaka ?

Venerable Wiphaspati questioned : My Lord, permit me to enquire which is the highest among holy knowledge. Is it Śaiva, is it Pāśupata, or is it *Samवेगा* "desire of emancipation" Hemacandra's Parīṣiṣṭaparvan (MW).

Thus said the Lord.
sage instructs him but not in a fixed form. Difficult is the nature of wiśeśa. For this reason, it has been dealt with in many Scriptures. All, of which he is capable through his devotion for the Lord, is taken by him as knowledge for understanding the nature of the Lord. This is why there are many Scriptures.

The Lord replied : Most excellent are the words of my son, venerable Wiphaspati. You are capable of asking about the knowledge of essence but you have to strive in the holy Scriptures. Only you are being instructed by me in the holy knowledge. I have appointed you as the preceptor in Wiphaspati.

With your permission my Lord, great is the doubt of your son, O Lord, as regards the andhataitwa. There is similarity of the knowledge of essence as taught in all Scriptures. Have compassion on your son and teach me exactly so that the ignorance of your son is dispelled. Thus spoke venerable Master without a beginning, from You I wish to hear the entire essence.

5. THE REQUEST REPEATED

Again venerable Wiphaspati asked :

spoke the Lord.

known as confusion (bhrānta). It does not accomplish the object. Thus inferior and superior, or coming and going. Such is his knowledge. It is does not know the precious and the trivial (?), or the low and the high, or about here, there and everywhere. He does not know North and South. He many, and this is the cause of confusion and of his being dazzled. He runs is Scripture and knowledge. Though pervaded by the wisesa they are limbs of the elephant, such as head, tusk, trunk, belly, foot, (and) tail. This It is their blindness. The innermost content of the truth is denoted by the case of men. It is called bewilderment (wyaṁoha). It is their darkness. that they had no knowledge of the elephant as a whole; similarly is the what they had touched. Just as is the case with the reality seen by the blind in behaviour. They did not know because they were blind. They knew only the knowledge of the elephant as a whole, of its height, size, inclination and had touched a separate limb of the elephant and therefore they did not have the foot. He declared : the elephant is like a pillar (tūḍaṅg ?). Everybody touched the tail. He declared : the elephant is like an eel. Another touched the elephant is like a hill-slope (lambuṅg ? all mss. lambuṅg). Another the elephant is like a serpent. Another touched the belly. He declared : elephant is like a curved pole. Another touched the trunk. He declared :

Īśvara is immeasurable, cannot be characterised, incomparable, unsoiled, subtle, existing in all places, eternal, constant, and not diminishing. (7) He is immeasurable on account of being without end. He is uncharacterizable because He is without characteristics. He is incomparable because there is nothing like Him. He is unsoiled because He is unsoiled. (8) He is subtle because he cannot be perceived. He is existing in all places because He is all-pervading. He is eternal because He is void in form. He is constant because He does not move. (9) He is undiminishing because He is fully complete. Similarly His nature is placid. This is Śivatatva encompassing all. (10) The Lord is aprameya i.e. unimaginable. For what reason? On

7-10. PARAMAŚIVATATVA

Of these the Paramaśivatatva is as follows :
 of cetana. Of these the Paramaśivatatva is as follows :
 tatva, Sadāśivatatva and Śivatatva. These are three different expressions their characteristics. There are three distinct forms of cetana : Paramaśiva-sarvatatva. You must understand them correctly. Now I shall tell you of five gross elements (pañcamahābhūtatatva). The above are termed as (bāhyendriyatatva), the tatva of senses of action (karmendriyatatva), the tatva of the ego (ahaṅkāratatva), the tatva of outer senses tatva of three guṇas (triguṇatatva), the tatva of the intellect (buddhitatva), Their categories are : the tatva of original matter (pradhānatatva), the Now if cetana and acetana meet together, they produce all tattvas. without knowledge like a stone. That is known by the term acetana. and cannot be veiled. This is known by the term cetana. A cetana means by unconsciousness, and which is eternal (nitya) i.e. stands firm for all time Cetana means whose nature is knowledge (jñānasvabhāva), i.e. not affected The categories of the tatva to be known by you are cetana and acetana. with effort.

The highest reality is of two kinds : conscious (cetana) and unconscious (acetana). The subtle pervades all tattvas and is to be extracted therefrom

6. CETANA AND ACETANA

heaven. Your disciples will instruct the human beings in future.

account of His being ananta, i.e. without limit. Anirdeśya means undefinable, i.e. on account of having no characteristics. Anaupamya i.e. without comparison, because of His having no equal. Anāmaya i.e. having no disease or pain because of being pure. He is sūkṣma on account of His not being capable of being perceived. He is sarwagata i.e. pervasive, the whole world is entirely filled with Him. He is nitya i.e. always stable, on account of having no origin. He is dhruwa i.e. steadfast on account of his not moving, stable for ever. He is awyaya, i.e. He does not diminish because of His being entirely full. He is Īśwara. He is termed Īśwara on account of His being the master. He rules [over all], and is not ruled over [by anybody]. This is known as Paramaśiwatattwa.

Now will follow what is known as Sadāśiwatattwa, which is subordinate to Paramaśiwatattwa.

11-13. SADĀŚIWATATTWA

Sadāśiwa is active, beneficial, illuminant, formed of the element of consciousness, has a position and properties. He is pervasive. On account of being formless people worship him. (11)

Generator, destroyer, bestowing favour on one and all, having shining rays, eternal, omniscient, omnificent, and omnipresent. (12)

To one without a refuge, He is the brother, the mother and the father. He is the liberator from all pain and for ever, from one incarnation to another. (13)

Sa wy ā p ā r a h, such is Lord Sadāśiwa. A lotus throne (padmāsana) serves as His seat. What is this padmāsana? It is His śaktis. Śaktis "powers" are : pervading power (wibhuśakti), dominating power (prabhuśakti), power of knowledge (jñānaśakti), and power of action (kriyāśakti). These are the four powers.

Pervading power (wibhuśakti) is defined below:

14. WIBHU- AND PRABHU-ŚAKTIS

This world is ūta and prota by the Supreme Master Śiwa. Ūta signifies pervaded, and prota is threaded as a jewel.

By him all elements are inūta. Inūta means He pervades them just as butter pervades milk. Butter exists in milk but is not seen. This is

denoted by the term *ūta*. *Prota* is *maṇisūtrawat* i.e. just as a thread holds together in one place [so *Paramaśiwa* holds all things together]. This is *ūtaprota*. This is known as "pervading power" (*wibhuśakti*). It has created the whole world.

Prabhuśakti denotes that nothing in the whole world resists Him. The four *śaktis* (*caduśakti*) are in the form of a lotus. In its middle there is seat of the Lord, at the time of his taking a body. He is *mantrātmaka*. Mantras form his body. *Īśāna* is the head, *Tatpuruṣa* is the face, *Aghora* is the heart, *Wāmadewa* is the secret part, and *Sadyojāta* is His form.* *AUM*. These serve as the body of the Lord, which is brilliant, having the complexion of crystal. The following are his qualities: He is *dūraśrawaṇa*, *dūrasarwajña*, *dūradarśana*. *Dūraśrawaṇa* means that he can hear sounds from a distance as well as from close proximity. *Dūrasarwajña* means that he knows inside his heart what happens far and near. *Dūradarśana* means that he can see far and near. These are the *guṇas*. *Aṇimā*, *laghimā*, *mahimā*, *prāpti*, *prākāmya*, *īśitwa*, *waśitwa*, *yatrakāmāwasāyitwa*: these are known as the "eight supreme powers" (*aṣṭaiśwarya*). They form the nature of the Lord. This is the *Sadāśiwatattwa*.

* It is probable that the above is to be considered as a Sanskrit mantra—
ईशानमूर्धन्यं तत्पुरुषवक्त्राय अघोरहृदयाय वामदेवमुख्याय सद्योजातमूर्तये ओम् ॥

Subordinate to the *Sadāśiwatattwa* is the *Māyāśirastattwa* which is the abode of *aṣṭawidyāsana* ("eight seats of learning"): *Ananta*, *Sūkṣma*, *Śiwatama*, *Ekarudra*, *Ekanetra*, *Trimūrti*, *Śrīkaṇṭha* and *Śikhaṇḍī*. The holy *Ananta* is ordered by the Lord to pervade the world (*bhuvana*) and the universe (*jagat*) as well as to emancipate the *ātman*s working [in *sangsāra*]. When the orders of the Lord have been executed, *Ananta* is redeemed. Holy *Sūkṣma* succeeds *Ananta*, *Śiwatama* succeeds *Sūkṣma*, *Ekarudra* succeeds *Śiwatama*, *Ekanetra* succeeds *Ekarudra*, *Trimūrti* succeeds *Ekanetra*, *Śrīkaṇṭha* succeeds *Trimūrti*, *Śikhaṇḍī* succeeds *Śrīkaṇṭha*. *Śrīkaṇṭha* is myself here. *Śrīkaṇṭha* was my name when I received the orders to impart spiritual knowledge to the universe. I was shot at by Lord Cupid with an arrow of passion. I became furious towards Cupid. That was the reason that I looked at him with a poisonous eye and the body of Cupid was destroyed, *bhasmībhūta* i.e. it was reduced to ashes.

The passion however remained in me and hence I took to wife your mother Bhaṭārī Umā. She gave birth to Sanatkumāra. These are the tattwas of the holy [aṣṭawidyāsana], O my son Wṛhaspati. The Rudra stands lower. He is taken by me and is elevated by me. He succeeds Śikhāṇḍī. This is Māyāśirastattwa. What stands below the Māyāśirastattwa is called Māyātattwa. Māyātattwa signifies void, the embodiment of unconsciousness. It is the same as Śiwatattwa, only its nature is unconsciousness. It is subordinate to Śiwatattwa. It is pervaded by Śiwatattwa whose nature is consciousness. It is interwoven (ū t a) and threaded (p r o t a) by Śiwatattwa. It is ū t a because it pervades the body of māyā. It is p r o t a because it threads [through the body of māyā]. The nature of Śiwatattwa is to be threaded (p r o t a) in māyā. It is this reason that it is tainted by mala (staining). Mala means unconsciousness. As the Śiwatattwa is absolutely crystal clear, taintless, bright, pure and clear, consciousness forms his nature. When it is tainted by unconsciousness, his powers (ś a k t i) disappear. Powers mean knowing all and doing all. If Śiwatattwa stops to be all-knower and all-doer, he is called ātman which means consciousness that has been infatuated. Ātmatattwa is extensive. For this reason the Māyātattwa is densely filled like a comb of bees, which sit close together. Māyā is to be compared to the comb of bees. Ātmans are to be compared to the young ones of bees who hang downwards, faces pointing below (a d h o m u k h a). The ātmans look downwards, they do not know the tattwas that are above them.

It is the power of the Lord which sets into action the Māyātattwa, and there comes out the Pradhānatattwa, which is the gross form of māyā, which by itself is void, having a body formed of unconsciousness. The Lord brings together the Ātmatattwa and the Pradhānatattwa. The ātman vanishes and becomes unconscious. It becomes acetana because it has no knowledge of being pervaded by Pradhānatattwa. That causes the unconsciousness of the ātman. As to the Pradhānatattwa it is set into action by the active power (k r i y ā ś a k t i) of the Lord so as to produce the Trigūṇatattwa. Trigūṇatattwa is sattwa, rajah and tamah.

15. TRIGUṆATATTWA

Sattwa is light and illuminant. Rajah is fickle. Tamah is heavy and

obscurant. These are the characteristics of mind.

The mind that is bright and light is known by the term *sattwa*. That which moves violently is termed *rajah*. And the one which is heavy and dark is known by the term *tamah*.

16. MIND AS THE CAUSE OF HEAVEN AND HELL

Salvation, heaven and hell, animal existence and human form : these accrue by the power of the mind, to one whose mind is sinful.

Mind (*citta*) is the cause of the *ātman* enjoying heaven. Mind is the cause for the *ātman* to fall in hell. Mind is the cause for being born as an animal. Mind is the cause for being born as a human being. Mind is the cause for attaining *mokṣa* and liberation.

17. SĀTTWIKĀ MIND

Uprightness, unattachment, gentleness, powerfulness, masterliness, dexterity, sweetness and beautiful adornment [are the characteristics of a *sāttwika* mind].

The mind is upright and strong, it is eager about the knowledge of difference between things and limits, it has the knowledge of *Īśwaratattwa*, it is experienced, it is kind in its way of speaking, its bodily form is beautiful. Such are the characteristics of a *sāttwika* mind.

Now follows *rajah* :

18. RĀJASĀ MIND

Cruelty, pride, violence, ferocity, greed, instability, ruthlessness, and carelessness [are the characteristics of a *rājasa* mind].

The heart is cruel, the behaviour is full of anger and frightful. There is pride and violence. It is hot-tempered and greedy. Hands, feet and tongue are restless. There is nothing that it loves. It is careless and inconsiderate. These are the characteristics of a *rājasa* mind.

Now follows *tamah* :

19. TĀMASĀ MIND

Laziness, cowardice, lassitude, sleep, killing, carelessness, grief, dumbness, unpropitiousness, and constant entanglement [are the characteristics of a *tāmasa* mind].

The second half of the śloka is not clear and certain.

The mind is afraid, tired, impure, sleepy, prone to tell lies, desirous of killing, careless and sad. The face is blunt. Such a mind is called tāmāsa.

These cittas known as sattwa, rajah and tamah, fetter the holy ātman. Their fruits are described below.

20. EXTREMELY SĀTTWIKĀ MIND

The mind which is extremely sātṭwika is free from smear, like ether (or Supreme Soul ?), good (?), like space(?), and promising complete redemption (?).

The text of the second, third and fourth quarters is not clear.

The sātṭwika mind is the cause of the attaining of mokṣa by the ātman, because it is free from stain. It is the cause of putting into action the essence of āgamas and the instructions of gurus.

21. SĀTTWIKĀ cum RĀJASĀ MIND

Rajah is said to be equal [to sattwa]. On this account one pursues good dharma. Why is it that sattwa is joined on [to rajah] ? It is sattwa which leads to heaven.

If sattwa and rajah be equal in measure then one desires to perform dharma. It is by the coming of two together that dharma is performed. Then one returns to heaven because by the element of sattwa one has the desire to perform good actions and by rajah one is put into action.

22. SĀTTWIKĀ cum RĀJASĀ cum TĀMASĀ MIND

The mind which is infatuated by three guṇas.....

The wording of the Sanskrit stanza is not at all clear.

If the measure of the three, i. e. sattwa, rajah and tamah, is equal one is born as a human being, for (in this case) the three sattwa, rajah and tamah fulfil (?) their respective desires equally. Rajah says : "I shall do evil". Sattwa awakens. Tamah says : "I am tired and reluctant". Rajah sets into action. Sattwa with rajah says : "I shall do good". They are weighed down by tamah. Such is the sequence of the three guṇas. Therefore there is no good or evil deed that is produced by the ātman. If however good and evil deeds are done by the ātman [under the influence of the three guṇas] it is for

this reason that it is born as a human being. Lord Widhi bears them in mind. In between heaven and hell is the cleaning place for the ātman. Whatever is done in the human birth is kept in mind by Lord Widhi, as the Lord is the witness as regards good and evil actions of human beings.

23. EXTREMELY RĀJASA MIND

The mind which is extremely rājasa is attached only to anger and the like. It produces only fire.....

The last quarter is not clear.

If the mind is dominated by rajah, then only anger is powerful in doing evil deeds. This becomes the cause of the ātman falling into hell where it suffers all kinds of tortures.

24. EXTREMELY TĀMASA MIND

The mind, which is extremely tāmasa, is sleepy and much confused.....

The second half is not clear.

If tamah dominates the mind, it becomes the cause of the ātman becoming an animal. There are five kinds of animals : cattle, wild beasts, birds, reptiles, and fish. The sixth variety [beyond the animals] is the plants. Paśu means those animals which are brought up in villages, i.e. cows, buffaloes, dogs, swines etc. Mṛga means animals of the forest, such as lion, tiger, deer, and others that live in the forest. Pakṣī means all kinds of birds that fly, such as chicken, ducks, etc. Sarīrpa means all kinds of animals that move on their breasts (=Skt. uraga), such as small snakes, leeches, snakes, eels, etc. Mīna means all kinds of animals of water, i.e. fish in rivers and oceans etc., small and big. All these that move are known by the term jaṅgama. The ātman takes to these forms when it is dominated by tamah. If in its birth as a jaṅgama it performs no dharma, that is why in its sixth birth it takes the form of a plant. Sthāwara or stationary life is as follows : creepers (?), leafy plants, grass, and others that do not move. That they do not change their fixed place, for this reason they are known as sthāwara "stationary". Those which move are known by the term jaṅgama "moving". These are the transformations of the ātman whose mind is dominated by tamah.

From the three guṇas arises buddhi. There are several kinds of buddhi : dharma, jñāna, wairāgya, aiśwarya. Their opposites are : adharma, ajñāna,

awairāgya, anaiśwarya. Thereafter follow the five contrarities (pañcawiparyaya). Then there are the tuṣṭis and the eight siddhis. All* these form different conditions of buddhi.

*All includes the four buddhis, their four opposites, the five contrarities, the tuṣṭis, and the eight siddhis.

Now we shall define dharma :

25. DHARMA

Noble conduct, sacrifice, penance, charity, forsaking the family, and living on alms, as well as yoga—this in brief is dharma.

Śīla means keeping good conduct. Jñāna means the performing of fire-offerings. Tapa means the killing or controlling of passions, not applying the senses to their passions. Dāna means giving. Prawrajya means becoming a fasting (anāśaka?) mendicant. Bhikṣu means one who is initiated (dīkṣita). Yoga signifies the performance of meditation. These are the different characteristics of dharma.

Now follows the definition of jñāna :

26. JÑĀNA ("knowledge")

Direct perception by the senses, inference, the teachings of the Scriptures from one who has gone through them—these are the three means of the highest authoritative knowledge.

The second quarter of the stanza is not very certain.

As follows is a person conversant with the three pramāṇas, pratyakṣa, anumāna, and āgama. Pratyakṣa means that which can be perceived, that which can be felt. Anumāna is to be understood from the example of smoke seen at a distance. It allows the inference of the presence of fire [which itself is not seen]. This is anumāna. Āgama means the teachings of the gurus. One who is conversant with the three pramāṇas, pratyakṣa, anumāna, and āgama, is denoted by the expression samyag-jñāna "possessed of authoritative knowledge".

Now we shall define wairāgya :

27. WAIRĀGYA ("non-attachment")

Absence of attachment to enjoyments, both that have been seen and

heard of, in a healthy body is termed wairāgya (non-attachment) and in no case is aversion to yoga called non-attachment (lit. one who is averse to yoga is not a yogin i.e. one devoted to wairāgya).

There are pleasures which are visible, just as of a mighty king. There are pleasures which are heard, as those of the abode of hyāṅga, i.e. the heaven of Gods. These pleasures that have been seen or heard, none of them are desired by him, even to be a king he has no desire. Such [desirelessness] is known as wairāgya.

Now we shall define aiśwarya :

28. AIŚWARYA

(The OJ. comm. also includes the "Four Opposites")

Equanimity in pleasures (bhoga), minor pleasures (upabhoga) and big pleasures (paribhoga) is to be known by the wise as aiśwarya.

Bhoga means all kinds of food and drink. Upabhoga means all kinds of apparels. Paribhoga means the having of wives and mistresses (?). The having all of them is termed aiśwarya. Thus are dharma, jñāna, wairāgya and aiśwarya. These are the cause of Lord's love for the ātman.

Their opposites are : adharma, ajñāna, awairāgya, anaiśwarya. Adharma means a mind devoid of dharma. Such a mind thinks : "what indeed is the knowledge of the so-called heaven ? What leads to it ? What leads to hell ? Sin and evil actions. Good actions indeed lead one to heaven. Fie on the words of thieves, of people who wish to have gifts. Ascetics say these things. On account of their fear of ..., ..., they become ascetics. These words of religious teachings are not proved, because what is taught can not be seen. Such are the thoughts of the adharma mind."

Ajñāna means the mind devoid of anumāna, āgama, and pratyakṣa. As these three do not fill it, therefore it is filled with wikalpa (false notions), sangśaya (doubt) and bhrānta (confusion). Wikalpa means imagination of things not seen. Sangśaya means a doubtful mind. Bhrānta means an erring mind (sangguh). The mind which is full of wikalpa, sangśaya and bhrānta is termed ajñāna.

Awairāgya means a mind which wishes satisfaction in objects of

low, average and high values. It thinks : "I have valuable and excellent things". This is awairāgya.

A n a i ś w a r y a means a mind which is deprived of bhoga, upabhoga, and paribhoga. These are the opposites of caturaiśwarya.

What is the reason that the Lord is said to love a person of correct mind (d h a r m a - b u d d h i) ? The fruits (of having dharma-buddhi) are as follows :

29. THE FRUITS OF DHARMA-BUDDHI

By dharma one attains heaven, and is incarnated into dewayonis. By virtue of aṇimā and other siddhis he is saturated with all pleasures.

If dharma is produced by buddhi, that takes one to heaven. For a long time he enjoys in heaven. He becomes a God. He attains the powers of aṇimā and others.

Now follow the fruits of knowledge :

30. THE FRUITS OF J Ñ Ā N A (knowledge)

By proper knowledge...* the paṇḍita acquires four powers. He reaches liberation and never again enters the cycle of birth and death.

**Kāmatah* is not very clear in the first quarter.

One who is filled with proper knowledge, he is the most superior (among them)*, because he reaches mokṣa, is not born again, and is filled with four powers (caduśakti). He is denoted by the term janmāwasāna, i.e. reached the very ends of the births. He returns to the abode of Śiwa. His consciousness becomes absorbed in the Lord.

*The sense of *rasika* is not very clear in this context.

The fruits of wairāgya are described below :

31. THE FRUITS OF WAIRĀGYA

By wairāgya he is absorbed into prakṛti ("the primaeval matter") and enjoys the happiness of a sleeping person and after a long time he is born in dewayonis.

One who has wairāgya returns to the region of prakṛti. It is like the enjoyment of sleep without dreams. Such enjoyment of pleasures is attained by him. At last he is born as a God. This is the fruit of wairāgya.

Now follow the fruits of aiśwarya :

32. THE FRUITS OF AIŚWARYA

(The OJ. comm. adds five wiparyayas and eight tuṣṭis)

Through aiśwarya one enjoys in full all pleasure without impediment. Equipped with aṇimā and other powers one is born in dewayonis.

All his ways are irresistible, so also his deeds. All his ways lead to happiness. At the end he becomes a God. He attains aṇimā and other guṇas. This is the fruit of aiśwarya.

Now follow the fruits of their opposites. The mind whose seed is adharma, becomes an animal. As it denies dharma which is the fruit of wisdom, it is tempted by the pleasures of karman. As it is ignorant of tattwa-jñāna ("the knowledge of reality") and is involved in good and bad actions, for this reason it rotates in human incarnations. Further it is reborn in hell, and as animals. Small indeed is the number of men doing good. For this reason most become animals. Awairāgya and anaiśwarya are the climax of evil deeds. For this reason the souls which have adharma, ajñāna, awairāgya and anaiśwarya as their nucleus, are neglected by the Lord.

The five contrarities (p a ñ c a w i p a r y a y a) are : tamah, moha, mahā-moha, tāmisra and andhatāmisra. Tamah means the mind which desires to attain all kinds of happiness. Moha means the desire to attain eight aiśwaryas. Mahāmoha means the desire to attain happiness in nīkāla together with the eight aiśwaryas. Tāmisra means the longing for happiness attained later on. Andhatāmisra denotes people who weep at things lost. These are the five contrarities (p a ñ c a w i p a r y a y a). All these are the cause of the soul's sufferings.

Now follow the tuṣṭis ("satisfactions"). They are arjana ("acquisition"), rakṣaṇa ("preservation"), kṣaya ("waste"), sangga ("enjoyment"), hinga ("injury"), bhāgya ("luck"), kāla ("time"), and ātman. Arjana means one who has hoarded all possessions, and protects them. Rakṣaṇa means one who after having hoarded the possessions guards them. One who guards the possessions is a tuṣṭi. Kṣaya means the person who experiences sufferings. Their suffering is that [the possessions] decrease instead of increasing (? , lit. not to mention their recovering). Sangga means one who meets his dear

ones or objects. *Hing s ā* means one who kills for mere enjoyment.* The above are known as external *tuṣṭis* (*b ā h y a t u ṣ ṭ i*).

Now follow the spiritual *tuṣṭis* (*ā d h y ā t m i k a t u ṣ ṭ i*). *B h ā g y a* means the buddhi which is satisfied in its heart even when not getting happiness by thinking : “alas I have not done good in the past, therefore I am not getting happiness here. Hence I should myself try to do good so that I should not fare in the same way in the next birth.” *K ā l a* means “I desire impatiently to attain that which I crave for.” What is the meaning of this? By not desiring impatiently but by waiting a little you will get it later. *Ā t m a n* means the knowledge that investigates the ātman. The limits of the teachings of the preceptor form the limits of his knowledge. His knowledge does not come out of himself. He does not increase the knowledge given to him because he does not practice meditation. He is calm and satisfied in his heart. These are the different kinds of *tuṣṭis*, the cause of hindering his knowledge (because) his mind is easily satisfied.

* Here the OJ. *pangan* is used in a figurative sense of “to enjoy”. It is just like the Skt. *√bhuj* which besides meaning “to eat, to enjoy a meal” also denotes “to enjoy” in general.

Now follow the eight accomplishments (*a ṣ ṭ a s i d d h i*) :

33. THE EIGHT SIDDHIS

(The OJ. comm. adds : evolution of *prakṛti*)

Giving gifts, study, oral instructions (*ś a b d a*, according to the OJ. comm. the subtle yogic sound), deliberation, amity and the three preventions of misery are known as the eight accomplishments (*a ṣ ṭ a s i d d h i*).

D ā n a means one who is able to give. *A d h y a y a n a* means one who is able to study Scriptures. He is a *sādhaka*. Due to the finesse of his spiritual practise (*sādhanā*) he hears subtle sounds (*ś a b d a*), and he is capable to weigh gross as well as fine things. *T a r k a* means deliberative knowledge. It does not err in its deliberations. These are termed the external accomplishments (*b ā h y a s i d d h i*).

The following are spiritual accomplishments (*ā d h y ā t m i k a s i d d h i*). One is able to destroy the three miseries. The three miseries are—*ādhyātmika duhkha*, *ādhidawīika duhkha*, *ādhibhautika duhkha*. *Ā d h y ā t m i k a d u h k h a* means the pains arising out of mind, such as : attachment, hatred,

infatuation, serious illness, ague (?), skin disease, intense headache (?), wind (i.e. nervous troubles), bile (i.e. digestive trouble), phlegm, aches (i.e. shooting pains), melancholia. These are *ādhyātmika duhkhas*. *Ādhidaiwika duhkhas* mean that one is struck by lightning, madness, epilepsy, seizure by evil spirits, and all kinds of misery caused by *dewas*. These are termed *ādhidaiwika duhkhas*. *Ādhibhautika duhkhas* are: being wounded by a weapon, being poisoned, being stabbed, being poisoned by dart-poison (*u pas*), being impregnated, being bewitched, being charmed, being struck by the wicked, by snakes, stinging nettles (*l a l a t a n g*), and all kinds of sufferings coming from (evil) beings (*bhūtas*). *Bhūta* means all those having a body. This is known as *ādhibhautika duhkha*. One who is able to destroy all such miseries, he is termed *ādhyātmika siddhi*. He however who is called *uttama-siddhi* is a *yogīśwara*. He has attained *aṇimā* and other qualities. These are the *vr̥ttis* ("moods, conditions, or courses") of *buddhi* which you must know.

Out of *buddhi* arises *aṅgkāra*. There are three varieties of it: *sāttwika*, *rājasa* and *tāmāsa*. These three have other forms (names) also—*waikṛta* is *sāttwika*, *taijasa* is *rājasa*, *bhūtādi* is *tāmāsa*. Out of [*waikṛta*] *aṅgkāra* comes out mind and ten senses. The senses are ear, skin, eye, tongue, nose, speech, hands, feet, anus, generative organs. Out of *bhūtādi aṅgkāra* come the five *tanmātras*. The *taijasa aṅgkāra* helps in the causing of acts of *waikṛta* and *bhūtādi aṅgkāras*, as its nature is to set into action.

Which are the five *tanmātras* ('subtle elements')? You should know that they are: *śabda*, *sparśa*, *rūpa*, *rasa* and *gandha*. They are revealed in the following way. Close your ears, a sound is heard. The sound heard is very fine. It is known as *śabdatanmātra*. There is strong wind. The skin experiences a subtle charm. This is termed *sparśatanmātra*. It is evening time. The sun has gone down. Still there remains light. Fine light is seen. This is called *rūpatanmātra*. *Rasatanmātra* means one eats food which is either bitter or sweet. The fineness of its taste which has remained behind on the tongue does not disappear immediately. Its residue is still there. This is known as *rasatanmātra*. *Gandhatanmātra* means sandal is burnt. Its fine smell is experienced. This is known as *gandhatanmātra*. These are the five *tanmātras*.

Out of the five *tanmātras* arise the five *mahābhūtas* ("gross elements"). Ether (*ākāśa*) comes out of *śabdatanmātra*. Wind (*vāyu*) comes out of *sparśatanmātra*. Light (*teja*) comes out of *rūpatanmātra*. Water (*āpaḥ*)

comes out of rasatanmātra. Earth (pṛthivī) comes out of gandhatanmātra. These are the five mahābhūtas. All are pratyakṣa, i.e. they can be seen and touched. Well this is the downward limit of the elements. That is the nature of all the tattwas. It penetrates the elements which are under it. The elements that lie below are not able to pervade the elements that lie above them. The element of earth contains all the other elements : sound the quality of ether, touch the quality of wind, form the quality of light, taste the quality of water, smell the quality of earth.

As regards taste it is of six kinds : lawaṇa, amla, kaṭuka, tikta, kaṣāya, madhura. Lawaṇa means saline. Amla means sour. Kaṭuka means pungent. Kaṣāya means astringent. Madhura means sweet. Tikta means bitter. These are the six tastes. The quality of earth is smell. There are two varieties of smell : bad and good.

The six tastes, are eaten and drunk by men and women. They produce life and body. The essence of the body, which in man is sperm is otherwise called śukla, and is blood (śoṇita) in woman. The male sperm and the female śoṇita (ovary) meet in padmanāḍī which lies in the centre of ṣaṭkoṣa. It is filled with life. Every kind of sperm and ovary, whether of human beings or animals is formed into the form of its progenitors. If the sperm is in excess of the ovary a male is born. If the ovary is more than the sperm a female is formed. If the two are equal, alas, a janmāntarapuruṣa, or a eunuch, is born. The sperm forms bones, veins and marrow. Ovary forms flesh, blood and skin. Three come from the male and three from the female. Thus it is known as ṣaṭkoṣa.

Śabdatanmātra becomes ears, and hears all that it encounters. Sparśatanmātra becomes skin which feels hot and cold whatever it encounters. Rūpatanmātra becomes the eye which sees what it encounters. Rasatanmātra becomes the tongue which tastes all that it encounters. It enjoys the six tastes. Gandhatanmātra becomes the nose which smells bad and good whatever it encounters. These are the five buddhīndriyas ("senses of perceptions"). These form the organs (golaḥ) of the indriyas described before. The sense of hearing (śrotrīndriya) resides in the ear. It is the instrument of the ātman to hear the sounds that it encounters. The sense of touch (twaṅgīndriya) resides in the skin. It is the instrument of the ātman for the percep-

tion of hot and cold of what it encounters. The sense of sight (cākṣurindriya) resides in the eye. It is the instrument of the ātman for seeing form and colour of what it encounters. The sense of taste (jihvendriya) resides in the tongue. It is the instrument of the ātman for the tasting of six flavours. The sense of smell (ghrāṇendriya) resides in the nose. It is the instrument of the ātman for smelling good and bad smells. The sense of speech (vāgindriya) resides in the mouth, which is the instrument of the ātman for producing the sounds concerning what it encounters. The sense of holding (pāṇindriya) resides in the hand which is the instrument of the ātman for grasping what it encounters. The sense of walking (pādeन्द्रिया), resides in the feet which is the instrument of the ātman for moving. The sense of evacuation (pāywindriya) resides in the anus which is the instrument of the ātman for the discharge of excreta and fart. The sense of procreation (upasthendriya) resides in the generative part of man and woman which are the instruments of the ātman for urinating and discharging sperm and blood. This is the order of the ten senses in the body.

Venerable Wṛhaspati said : why are the senses described by the Lord as twofold : the contained and the container ? As to the existence of the organs (golaka), they are the basis of the ātman for grasping the objects.

The Lord replied : O Wṛhaspati, it is proper for you to enquire. The organs (golaka) of the ātman are only as means of perception (pramāṇas). Look, the ear is not capable of hearing sound if there is no sense of hearing. It becomes clear in a deaf person. The ear with its opening is there, but in no way does it hear a sound because the sense of hearing is not there. Similarly the eye deprived of the sense of sight, if it is covered over with white cataract. Nothing to say if there is no eyeball, its socket. Why does it not see anything ? In this way they are powerless and impotent, they are not capable of grasping their objects, if their sense is absent. All this is seen by you, O Wṛhaspati. Hence this is the difference between their senses and the organs in which they reside. The mind is the prince of senses. It directs the senses to their objects. It is the root of the senses. Saṅkalpa means the accepting of the objects, which are grasped by the senses. It is the function of the mind. All the senses are not happy when they are not able to grasp (?) their objects. They are happy with clothing, food and drink. They are happy in taking a husband or a wife, happy in hearing musical instruments, kidung and gupit-gupitan poems. It causes the ātman to find pleasures in body, as it enjoys all of them.

34. PARABLE OF THE CART

Pradhāna is like a cart. Puruṣa is like the ox [which pulls the cart]. The world is the revolving wheels [of the cart] with the Lord (Īśa) as its driver.

The body is comparable to the decorated upper part (?) of a chariot. Good and bad actions are denoted as the world (jagat). It rotates between heaven and hell. It is called the wheels of the carriage. The holy ātman is called the ox which pulls the carriage. Lord Īśwara is called the driver who orders the ox to pull the carriage. It is not unwilling to execute the orders. Hence he, the isolated one, is drawn into thralldom. This is the simile of the ātman, which finds satisfaction in seeking pleasures of the senses. Out of the difficulty of enjoyments being sought by it, there is increase of passion, infatuation, hypocrisy, greed, envy, melancholia, hunger, thirst and great violence. This is the nature of all beings. Such an ātman is known as wiparīta ātman, i.e. topsy-turvy. He is made a slave by his slaves. He is reduced to serfdom by his serfs. This being so for some time the ātman stops to exist [as such]. Passion becomes its form. Because passion is constantly present in human beings, eating and sleeping are given the highest place by him. If for some time eating and sleeping having become his highest aim deterioration of the consciousness sets in, which is covered by tamah. It is because eating, pleasure and sleep have become his nature. Sleep causes unconsciousness of the ātman. If unconsciousness is practised by him due to deep sleep he becomes an animal, cattle, buffalo, a dog, a pig, an ant, etc. If tamah still dominates him as an animal, he becomes a plant, a leafy growth, grass and such others. These are the forms of the ātman which finds satisfaction in following thoughts of passion.

Venerable Wṛhaspati said: ātman is to be pitied much, O Master! How can it avoid sin so that it may be liberated from the misery of hell? These were the words of venerable Wṛhaspati.

The Lord replied: when the ātman becomes mindful of its nature it becomes pure. The ātman should become aware of all that is happiness and pain of the body, for it is latent in the body. It illuminates all tattwas. As regards the substance of consciousness, it is present (?) in the elements of the whole body. He enjoys them.

A comparison is afforded by the following:

35. THE PARABLE OF REGALIA

The body (?) is the palace. The three internal instruments are the ministers. The senses are the slaves. The objects of senses are the happiness comprised in their enjoyments.

This body is known as the palace. The three internal organs (try-antahkaraṇa), that is buddhi, manah and ahaṅkāra, are called the commanders of forces (senāpati). The indriyas are called their slaves and serfs. The objects of senses, i.e. sound, touch, form, taste and smell, are to be considered as pleasures which are always eaten and drunk. The ātman is to be considered a prince who enjoys them all. Now the ātman finds satisfaction in pleasures of the body. It remains ignorant about itself. It does not know its own nature. The reason is as follows. It should be properly understood. In the knowledge of ātman lies the source for getting happiness of the body. This is the reason that there are such persons who crave to decorate themselves. There are those who work in paddy-fields, who cultivate dry fields, who work as blacksmiths or as architects. All kinds of works that produce happiness, they are being done by them continuously. However, happiness is not attained. For this reason they are tortured, they are tired of carrying the burden continuously. They are troubled by leeches and rain. They have to undergo hunger, thirst, heat and cold. Their aim is to get happiness of the ten senses. It is like a single serf. And there are ten who give orders after orders to that single serf who is obliged to carry out the orders of each. Therefore the single poor serf is choked in the sufferings of the world.

Venerable Wṛhaspati spoke in reply : O Master ! your son wants to see in sequence (n y ā s a) the characteristic of the ātman which is in the body. For it is difficult to understand the difference between citta and the ātman. The Lord may kindly tell that to his son.

The Lord replied : The characteristics are as follows. You should bear them in mind. The power of action (kriyāśakti) of the Lord has entered ahaṅkāra, and ahaṅkāra has entered wāyu (i.e. prāṇa). It is the wāyu (i.e. prāṇa) which joins the ātman with the body.

36. ORIGIN OF THE NĀḌĪS

Now I shall describe the nāḍīs, more than three. You please listen to

them. They are situated in the navel, below the navel, and in the *kandā*. They issue from *aṅgākāra*.

If *tryadhika* is to be considered as the correct reading, it has to be interpreted not in the ordinary sense of "more than three" but as "having three bases", although it is not easy to substantiate this interpretation from any sources investigated so far.

There are the so-called *nāḍis* in the body, that is big and small arteries*. Below the navel is the place from which they grow. They rise up to the navel. Here they branch out and spread higher up. These then are the sources of the *nāḍis*. They are of three kinds.

**odwad* ?. Arteries as used here is a very general term which may include not only arteries but veins and nerves as well.

37-38. TEN MAJOR NĀḌIS

Iḍā, *pinggalā*, *suṣumnā*, *gāndhārī*, *hastijihwā*, *pūṣā*, *yaśā*, *alambuṣā*, *kuhū*, and the tenth *śaṅkhiṇī*. Now I shall impart to you the knowledge of [these] *nāḍis*.

The big *nāḍis* are ten. They are : *iḍā*, *pinggalā*, *suṣumnā*, *gāndhārī*, *hastijihwā*, *pūṣā*, *alambuṣā*, *kuhū* and *śaṅkhiṇī*. *Iḍā* is the *nāḍī* of the right side, *pinggalā* of the left, *suṣumnā* in the middle. Their branches go up to the nose. There are three holes in the nose. The middle one is closed. So there remain only two holes in the nose. Their other branches reach up to the cranium which is hence known as *śiwadwāra*. Others go into hands, feet, fingers and toes. They sit situated on the surface(?), they are hidden inside, they lie in between, they stand up. They (the *nāḍis*) reach up to the feet. Their branches have sub-branches. They pervade all flesh (or muscles ?). They come out up to the skin. They change into body hair. These are the *nāḍis* of the interior. These are all the *nāḍis*.

39-40. TEN PRĀṆAS

These ten major *nāḍis* are known as the carriers of *prāṇas*. The ten *prāṇas* as enunciated by Śīwa are as follows— *prāṇa*, *apāna*, *samāna*, *udāna*, *wyāna*, *nāga*, *kūrma*, *kṛkara*, *dewadatta*, *dhanañjaya*.

All these *nāḍis* are equally filled with wind. There are ten kinds of wind: *prāṇa*, *apāna*, *samāna*, *udāna*, *wyāna*, *nāga*, *kūrma*, *kṛkara*, *dewadatta*,

dhanañjaya. They are manifold, because they have different functions and different colours.

41. PRĀṆA

Prāṇa is situated in the mouth. Apāna is situated below, samāna in the heart, udāna in the head, and wyāna in all the limb-joints.

The wind prāṇa is present in the mouth as well as in the nose. Its function is to exhale. Its lower limit is the breast. It puts into action all [other] winds.

42. APĀṆA

Apāna ("the lower wind") is situated in sperm and urine.

The wind apāna is present in anus and generative organs. Its function is to excrete sperm, blood, excrement and urine. Another function is to fart.

43. SAMĀNA

What is drunk yields blood, what is eaten gives bile, and what is smelt gives phlegm. The wind named samāna operates through all parts of the body equally (samāna-gatih).

The wind samāna is present in the heart. Its function is to change the essence of food into bile, the essence of drink into blood, and the essence of what is smelt into phlegm, [i.e.] nasal mucus, and saliva. Such is the function of the wind samāna that is present in the heart.

44. UDĀNA

The wind udāna (u d - āna) moves (u d - vejayati) the vital parts.

Wind udāna is present in the cranium. Its function is to move the eyes, to wrinkle the forehead, and to make the hair grow.

45. WYĀNA

Wyāna is described as split up. It intensifies disease. It sets into motion. It causes anger and brings old age.

The wind wyāna is present in all the joints of limbs. Its function is to walk, to stretch, to touch, [i.e.] all kinds of movements of the joints of the body, as well as the functions of unconsciousness, anger and old age.

46. NĀGA, KŪRMA, KṚKARA, DEWADATTA, DHANAÑJAYA

Nāga is present in belching (or vomiting?), kūrma in opening the eyes, kṛkara in sneezing, and dewadatta in yawning.

The function of the wind nāga is to beleh (or vomit?). The function of the wind kūrma is to blink the eyes. The function of the wind kṛkara is to sneeze. The function of the wind dewadatta is to yawn. The function of the wind dhanañjaya is to produce sound. At the time of death the wind dhanañjaya remains in the corpse. All these winds are indeed one. Because they have many functions respectively, therefore they are differentiated into many kinds. It is hence that they have many names, each one of them separately.

Alternative translation can be: All these winds, one by one and not all together perform their respective functions. There are many kinds of them. That is the reason why although many they are described by the single word wind.

It is these which bind the ātman with the body. Their bond is firm. For this reason the ātman is wiśānta (peaceful?) when it goes to the other world. What is it that is known as the other world? These are known as pañcapada which you should know as the place of residence of the embodied ātman.

47. THE FIVE STATES OF ĀTMAN (pañcapada)

The condition of awakening is seen with the eyes. It is gross and is variously structured. The condition of sleep resembles bubbles of foamy waves and it is fickle like māyā. The condition of deep sleep is deep like pitch darkness, extremely unmanifested. The fourth condition is subtle, beyond the realm of thought, imperishable, known by the wise as nirwāṇa.

An alternative translation to make out the five categories of the pañcapada can be as follows: "the fourth condition is subtle; and [the fifth] that which is beyond the realm of thought and imperishable is what is known by the wise as nirwāṇa."

There is the jāgrapada, swapnapada, suṣuptapada, tūryapada and tūryāntapada. Pada means place of residence of the ātman. These are five. Hence they are called pañcapada. Jāgrapada means that at the time of

being awake the awakening is not very great. In this condition the ātman can be clearly seen and felt. In this state it is called *viśva*. As regards the *swapna* *pada* it is indistinct, like the image in water. When the water is still the image is seen. When the water is moving the image seen is not clear. Similarly this form of ātman is indistinct because all kinds of residences are this form of ātman. In this state it is called *tajjasa*. Now the *suṣupta* *pada*. It is like the time of deep sleep. It is of the form of void, unconsciousness, *nirwāṇa*, desirelessness, neither seen nor experienced. This is the description of the *suṣupta* *pada*. The ātman loses consciousness. It combines with *acetana*. It does not experience anything; unconsciousness becomes its nature. This state is known as *śrīpada*. *Jāgrapada*, *swapnapada* and *suṣuptapada* are the residences of the ātman. These are known as *ātma-saṅgāra*. Consciousness is distributed among Gods, men and animals. Heaven and hell are its embodiments. As regards the *tūrya* *pada* it is known as *ātmasiddhi*. Shortly I shall speak of *yogakrama* alongwith *tūryāntapada*. The *jāgra*, *swapna*, and *suṣupta* come back again and again to the ātman. Just as it exists in *jāgra* so it exists in *swapna* and *suṣupta*. It means awakening, sleeping, and dreaming. These are the pursuits (*viśaya*) of the whole world.

Again venerable *Wṛhaspati* said : The ātman which exists in *jāgrapada*, during sleep it vanishes and becomes unconscious of the whole world. The sleeping person is like the dead as he is *wiparīta* ("opposite of living"). It is quite possible for him to change into death, to disappear without awakening again. The ātman disappears and stops to perceive again. The meaning of the words of your son, O Master, is as follows : As all that experiences, is called *cetana* by the Lord, is it not appropriate that the embodiment of ātman is *cetana* because a sleeping person comes back to life again ? What does it mean ?

The Lord replied : Hence all the *tattwas* have been explained. The *pradhānatattwa* is *acetana* and its nature is unconsciousness. The ātman which pervades the *pradhānatattwa* becomes unconsciousness because *pradhāna* causes the unconsciousness of the ātman. At the time of sleep the ātman is in the *pradhānatattwa* [and hence] *wiparīta* ("opposite of its own nature, i.e. *acetana*").

Venerable Wṛhaspati said : This verily is the doubt in the mind of your son, O Master, concerning the state of similarity between ātman and pradhāna-tattwa. It is unconsciousness which is the redemption of the ātman according to the concept of the son of the Lord as consciousness comes out of unconsciousness. Consciousness means the experiencing of pleasure and pain. Pleasure and pain is saṅsāra. Saṅsāra is experiencing. Hence it would not be proper to call this experience as the highest reality (wiśeṣa). Unconsciousness is what is called wiśeṣa because it experiences neither pleasure nor pain. Such were the words of venerable Wṛhaspati.

The Lord replied: My dear one, O Wṛhaspati, I shall reply to your proposition. According to you unconsciousness is wiśeṣa. But unconsciousness is acetana. This acetana is sought after by cetana. It is like clay out of which is made a pot. He who makes the pot is the one who seeks it. The clay is the acetana, because it does not experience. The person is cetana. It is the acetana which is shaped by him. Production of a pot, a carriage (?), a cover (? or umbrella) and such other things are after the desires of the cetana, who seeks to make them. Similar to the person who makes the pot is the Lord. He subjects to his desire the acetana. The nature of unconsciousness is acetana. Hence it is not proper to call it paramārtha, which you term as wiśeṣa. Thus spoke the Lord.

Venerable Wṛhaspati answered : This unconsciousness is as if impossible, unmanifest, though pure and always without a covering. It is a thing with a body that can be desired and worked. But it is non-existent (i.e. without a body). So it is not capable of being worked.

The Lord replied: O my dear Wṛhaspati, your proposition has been replied. What does it mean that you repeat the same proposition again and again. When the cetana of the sleeping person has vanished it is redeemed, never will he experience again. According to you not-being (= Skt. a s a t) is the highest reality (wiśeṣa). If not-being (= Skt. a s a t) is the nature of wiśeṣa how does it happen that it is being (= Skt. s a t). After having been being (= Skt. s a t) it again becomes not-being (= Skt. a s a t). After having been not-being (= Skt. a s a t) it again becomes being (= Skt. s a t). Such is the concept of wiśeṣa. Such is the concept of paramārtha. This is termed wiparītajñāna ("wrong knowledge"). It has been

pointed out everywhere as confusion. This is prevented by the knowledge of the paṇḍita.

Venerable Wṛhaspati asked : What is denoted by paramārtha, O Lord, kindly explain that to your son. Thus spoke venerable Wṛhaspati.

The Lord replied :

48. SUPREME REALITY (paramārtha)

Devoid of the state of being (s a d - b h ā w a) and free of the state of not-being (a s a d - b h ā w a); without being (s a d - b h ā w a) and not-being (a s a d - b h ā w a), end of indivisibility and without a definition (is paramārtha).

Wiśeṣa is not not-being, i.e. it exists. As this might be your idea that its nature is being as well as not-being [you should know that] it is neither not-being nor has it a body. Should you think that it is not possible for the Lord to describe it, because there is no proof to decide it; then look, these are the proofs to decide it.

49. THOUGH INVISIBLE YET EXISTENT SUPREME BEING

Just as butter in milk, fire in wood, water in clouds, wind in space [are invisible] so also is rajah, tamah and manah in man. They are existent (s a t) and yet not existent (n a s a t) in as much as they are not grasped in the outer [or visible] world.

What do you think about fire which is present in wood. Why should a thing not seen be described as existent ? As the wood is not burnt by it so according to you it does not exist. If, however, it comes out of wood what is your opinion about it ? In what way will you make the decision ? Similarly butter which comes out of milk. You can say that it exists. You can also say that water alone is the nature of milk, and [butter] does not exist. It exists, and it does not exist, how is that ? It is external things like this which cannot be defined and are difficult to ascertain. In your proposition it is denoted as wiśeṣa. If it is subjected to external things, the holy wiśeṣa can be compared to fire and butter. It cannot be defined, it is difficult to ascertain. What is your opinion about it ? It is subtle, undefinable, extremely difficult to grasp. This is called wiśeṣa. If the Lord is being (=Skt. s a t) he can be grasped, and is subject to sufferings of the world. If he is considered not-being (=Skt. a s a t), as is your proposition, then how would this

whole world exist, as well as your life. How would all this exist if the Lord is not-being. Hence your proposition is wrong. As regards the vanishing of the ātman at time of sleep it enters into the pradhānatattwa. It is the pradhānatattwa which causes the unconsciousness of the ātman. What then is the reason that the sleeping person does not die, as he is unconscious of his body. You should know : that is the *raison d'être* of the five winds (p a ñ c a w ā y u) described before. These act as bonds of the ātman. This is the reason that the sleeping person does not die.

Venerable Wṛhaspati answered : What the Lord has said about the five winds is not clear in the mind of your son, as it lacks the specification of the nature of the winds serving as bonds of the ātman. What is their nature ? How can one grasp them while they are in the body ? [Kindly tell this] so that the understanding (?) of your son, O Master, becomes firm.

The Lord replied :

50. WRHASPATI'S DOUBTS VANISH

This greatly proficient son, knowing reality, having knowledge, is known by the name of Wṛhaspati, the wise preceptor of heaven.

My son Wṛhaspati, it is indeed good that you are the preceptor of people in heaven, as now you have become proficient in the knowledge of all tattwas and the essence of our teachings is understood by you. But as it is a real secret it is not to be told in the assembly. Soon there would be no one left. I shall then impart it to you. It is known as *prayogasandhi*. It is kept a secret by yogiśwaras. Thus spoke the Lord.

Venerable Wṛhaspati answered : There is another doubt in the mind of your son. What is called *cetana* by the Lord is *jñānaswabhāwa* i.e. has knowledge as its nature. It seems to be of two kinds—knowing and known, partly knowing and partly known. This is seen by your son, O Lord, as follows: Wiśeṣa, according to the Lord, is without definition (*alakṣaṇa*), but it stops to be without a definition [when you term it *jñānaswabhāwa*], so do I understand it. So that the knowledge of your son, O Lord, becomes firm may pity be shown and this doubt be cleared off. Thus spoke venerable Wṛhaspati.

The Lord replied : The *cetana* is always without a definition (*alakṣaṇa*),

if it is cetana in the highest sense (paramārtha cetana). Therefore there are three varieties of cetana, which have already been described. They were already considered as perfect, as the basis of all tattwas. They are Paramaśiwatattwa, Sadāśiwatattwa, and Śiwatattwa. Śiwatattwa means happiness which does not change into unhappiness. Sadāśiwatattwa means happiness without bottom and without summit. Paramaśiwatattwa means happiness which is indivisible (niṣkala), which cannot be ascertained and which has no characteristics. When I say this I appear to be insane, O my son, because this is not clear to men. Men are by nature of limited knowledge. Their knowledge is small. They see only a short distance. The span of their life is small. Their ignorance and misery is great. They know only as much as they experience. These tattwas are discussed by them within the limits of their knowledge. They are satisfied as regards the knowledge of the tattwas by their own knowledge and ascertainment; and that they adopt. For this reason their insight is checked; as also their knowledge. Such is the nature of men. They are superseded by Gods. But you, my son Wṛhaspati, being the teacher of heaven, should not change your knowledge again and again. This knowledge is inconceivable, very deep, difficult and is the ideal of ascetics. Your tattwa is ātmātattwa. The cetana is which experiences. The Māyātattwa is that which is experienced. As the Māyātattwa is extremely ethereal, transparent (?), and untouchable, it is termed māyā. What has been previously called by you as wiśeṣa is therefore māyātattwa. You should know that māyā means the heavy mind, as it covers the powers of puruṣa. What are these powers? Knowledge of all and the doing of all actions. The powers of puruṣa disappear as He pervades māyā. Finally, that is the sign of Māyātattwa. But Māyātattwa is pure. A product of Māyātattwa is pradhānatattwa. It is the gross form of Māyātattwa. It manifests itself by causing unconsciousness of the puruṣa. Because unconsciousness is produced by pradhānatattwa, therefore puruṣa is a name of ātman. [Puruṣa is to be analysed as:] puru ṣete. Puru is residence. The residence of ātman is the pradhānatattwa. Śete means the ātman sleeps there. Thus ātman becomes puruṣa. That is considered as experiencing. It is known as cetana-sangsāra. That, however, is considered as wiśeṣa, which is free from Māyā-

tattwa. Not to speak of pradhānatattwa (i.e. pradhānatattwa does not come into the picture at all). Hence it is without a definition (alakṣaṇa), not capable of being ascertained. Hence you must be very careful. You should not foster various opinions (?), as it is the essence of your life. It is not far from your knowledge. You should seek it. Thus spoke the Lord.

Venerable Wṛhaspati asked :

51. WHICH IS THE WAY ?

Which is the knowledge that is the means of the path ? Which are the highest penances and vows ? O most venerable Śiwa, You please tell me in all essence.

O Lord, which path of knowledge is a proper one, which may be the means of attaining that which is called wiśeṣa ? What are the kinds of penances or vows ? Have pity on your son. Teach him truly the penances and vows which form the path. Thus spoke venerable Wṛhaspati.

The Lord replied : The question of my son is most wonderful. The following is the means of attaining the holy wiśeṣa, the highest truth.

52. THREE WAYS TO MOKṢA

Liberation is had through three causes : by excess of knowledge, by way of non-attachment (a-yoga) to the senses, and by the elimination of defects of lust.

Three are the means which are practised by one who is desirous of liberation. Jñānābhyudreka means knowledge of all tattwas, indriyāyogamārga means one who does not relish the objects of senses, tṛṣṇādoṣakṣaya means one who destroys the fruits of good and evil deeds. These are the three that must be practised. If you want to practise them you must concentrate on the navel (i.e. their core). It is like the net, when its navel is pulled, it is followed by the meshes and all its weights. Such is the secret knowledge. It is navel (i.e. core) of the three means. What is the secret knowledge on which you must concentrate ? You should know that cetana is illumined (prakāśa) in knowledge. Prakāśa means that which is not extinguished, that which is not blinded in darkness, that which is not overruled by pramāṇas, that which is eternally stable, that which is not veiled, because it is the embodiment of the Lord,

visibly existing in the body. This must be allowed to become greater and greater, and be practised continuously, because it is his nature to be practised. Cetana is, then, practised also and Śiwatattwa is surely the result.

Venerable Wṛhaspati spoke : There is another proposition heard by your son, O Master. As life is putting together of the body, therefore it is restless as long as it exists. It is to be explained as follows : Look at the men who are diseased, injured by weapons and poisoned. These are their sufferings. The injuries of their bodies and the diseases of their bodies cause death. Death means destruction without comfort (?). It is clear that the body is capable of causing (?) restlessness in life (?). The real sense is that this life is subject to misery. Death is liberation, because being really (?) destroyed one does not experience suffering. Such is the other proposition, O Master.

The Lord replied : Do not say so in the assembly, such a proposition is shameful. How wide is the limit of eyes that see—what is seen and what is shown. What is death ? Not being reborn. What has it to do with good and evil actions which have been done? You have no proof for your words. There is the Sun which is clearly visible. Do you know from where he arises and where he sets? East is his rising-place and West his setting-place. If you say he who came out yesterday is the one who has come out today, and if further you think that he returns because he is clearly seen in the East, and he is clearly seen to return, and if you think you know, that is not so. Different is the one which rose yesterday, different is the one which has risen today. If you should think that its appearance is the same, without any difference, they are indeed the same. How can you see the assemblage of suns? How can you know their number ? As one who considers them to be different would then be telling a lie. He would then clearly have no knowledge of them. For this reason all that is seen and one who sees are no proper proof. This is the proposition of men who are extremely perverted, confused, are in darkness in which there is no light, not to speak of daylight, who speak what pleases their mouth. This is the reason for pramāṇa and upamā which have their place in Scriptures. They serve as the guiding line for insight, therefore do not believe in the aforesaid knowledge. Therefore my son Wṛhaspati, you

should be careful not to listen to words which deny pramāṇa, as the Scriptures and the pramāṇas support each other. This is their nature. At the time of that which is called death the ātman in the body actually separates from the five gross elements (mahābhūtas). Its gross form disappears. The ātman is lasting and is not shaken as the whole world is filled with ātman. Therefore the five tanmātras serving as his body together with the ten senses go with him. Buddhi, manah, ahaṅkāra, sattwa, rajah, tamah, the aforesaid attachment, hatred, infatuation together with karmawāsanā—all these stick to the ātman. When the five tanmātras become embodied, the five mahābhūtas etc. are fixed to the body of ātman. Such is the body of the ātman at the time of death. Why is it reborn? Because its citta is firmly attached to the body. Its explanation is as follows: There is no person who is not attached to the objects of senses. The living person is attached to food, sleep, fear and intercourse (āhāra-nidrā-bhaya-maithunaṇca) i.e. wishes to have a wife or a husband, is afraid of death and of pain, wishes to eat and drink, passionately attached to pleasures. Such is the nature of men. The citta in such a body does not bear fruit in its experiences because all the wāsanās are pressed on the ātman during the period he is not yet reborn. But the ascetic and the yogīswara are capable of giving up wiśayas, surely they can attain mokṣa. As the five tanmātras which form the body of the ātman are fine hence it is called subtle body (sūkṣmaśarīra). This forms the body of the ātman when it is embodied in hell. When it has embodied itself there, miseries form its experiences. If his actions are bad in a former human existence, then they cause him to fall in hell. If his actions in a former human existence are good then he takes a body in heaven and pleasures form his experiences. If his actions in a former human existence are neither good nor evil he is reborn as a man. If he has been free from good and evil actions in his former human existence, he becomes an ascetic. He is able to perform the vows of the Lord. However during his life he does not know his yogīswara-hood. If he dies and is reborn then yogīswara-hood is attained by him. This is the climax of asceticism. There are three kinds of asceticism: karma, jñāna and yoga. Karma means one whose vows pertain to the body: performing worship, fire-offerings and mutterings of prayers for a very long time. If he is in a hermitage he continues his efforts. The fruits of his efforts are offered to the Lord and to guests. This

is karma. Jñāna means one who knows that all the Gods and the bhuwanatattwa are in his body.* His knowledge is pure, bright, clear, which has become the residence of the Lord during his presence in the body. Hence he is calm, does not perform worship or fire-offerings, does not offer oblations (caru) and does not practise magic (?). Being satisfied in his knowledge he never does anything. Only the cetana is constantly respected by him, because he surely knows that this is the highest (wiśeṣa). Hence he is called learned (jñāna). The yogiśwara however follows the holy prayogasandhi, because wiśeṣa is undefined. It cannot be ascertained. It is difficult to describe. For this reason there are three pramāṇas : gurutah, śāstratah, swatah. Gurutah means teachings of a guru. Śāstratah means teachings of the Scriptures. Swatah means what he has himself acquired about wiśeṣa. These are the means of yogiśwara. So these are the navel of the net, which I had mentioned to you earlier.

* Alternative translation is : one who knows the entire conception of godliness and of the bhuwanatattwa.

Now we come to yoga, of which there are six kinds. It is termed ṣaḍ-anggayoga.

53. THE SIXFOLD YOGA

Pratyāhāra (withdrawal), dhyāna (meditation), prāṇāyāma (control of breath), dhāraṇa (holding), tarka (reflection), samādhi (concentration)—these are the six branches of yoga.

Ṣaḍanggayoga signifies the means of one wishing to attain wiśeṣa. Your mind should be attentive. You should not merely listen to the holy teaching. There is the pratyāhārayoga, dhyānayoga, prāṇāyāmayoga, dhāraṇayoga, tarkayoga and samādhiyoga. This is ṣaḍanggayoga.

Now we shall take up pratyāhārayoga :

54. PRATYĀHĀRAYOGA

Pratyāhāra (withdrawal) signifies the withdrawing of the senses from their objects, with effort and a calm mind.

All the senses have to be withdrawn from their objects. Citta, buddhi and manah are not to be allowed to move to and fro. They are to be guarded by a pure citta. This is pratyāhārayoga.

55. DHYĀNAYOGA

Dhyāna (meditation) is that which constantly meditates upon a form that is free of opposites, free of change, peaceful and unmoving.

Knowledge devoid of pairs, showing no change, pleasant and calm, stable for ever, without an envelope—such is dhyānayoga.

56. PRĀṆĀYĀMAYOGA

Prāṇāyāma (breath-control) is to close all passes and grasp the power through air and to let out the breath through (breaking open) the cranium (at the time of death).

All the passes should be closed—eyes, nose, mouth, ears. The breath which has already been taken in is sent out by the way of the cranium. If one does not practise the going out of the breath in this way, then one causes it to go out through the nose. But one causes to go out only a small part of breath. This is prāṇāyāmayoga.

57. DHĀRAṆAYOGA

Oṅkāra which is of the nature of Śīwa should be placed in the heart absorbed in tattwas. Because Oṅkāra is held continuously, hence it is known as dhāraṇa “holding”.

The sound Oṅkāra has its residence in the heart. One should concentrate on it. If it vanishes and is not heard at the time of yoga it is known by the name śīwātman. In such a state Lord Śīwa has emptiness as his nature. This is dhāraṇayoga.

58. TARKAYOGA

Tarka (reflection) is to reflect on Him continually as ethereal in form, continuity and stability, and as being devoid of sound.

You should think of the paramārtha as ether. However there is a difference from ether. Paramārtha has no sound. This is the meaning of paramārtha being similar to ether. It is pure. This is tarkayoga.

59. SAMĀDHIYOGA

Samādhi (concentration) is to think of Him continuously as absolute, unconceptual, without desire, calm, unchanging and without characteristics.

The jñāna (knowledge) is absolute, is not conceptual, has no desire, has

no aims, is pure, without a covering, and cannot be destroyed. This cetana is without object (?). It has stopped feeling the body. It is free from caturkalpanā. Cat u r k a l p a n ā means : knowledge and that which is known, the means of knowing and the knower. These are the four kalpanās. All of these are absent in a yogīśwara. This is known as samādhiyoga.

This ṣaḍaṅgayoga forms the knowledge of a paṇḍita. That is why one attains wiśeṣa. This kind of yogīśwara-hood is to be guarded by the ten virtues (d a ś ā ś ī l a).

60-61. DAŚAŚĪLA (=yamas and niyamas)

Non-injury, celibacy, truth, not being businesslike, and non-stealing —these five have been declared as yamas by Rudra. (60)

Not being angry, obedience to elders, purity, light food, absence of negligence—these five have been described as niyamas. (61)

A h i n g s ā means not to kill. B r a h m a c a r y a means not to desire to marry. S a t y a means not to speak lies. A w y a w a h ā r i k a means not to litigate, not to sell and buy, not to deal in right and wrong. A s t a i n y a means not to steal, not to take the possessions of others without having been offered.*

*The OJ. explanation is a paraphrase of Sanskrit अदत्तादायिन् = अदत्तम् आददाति यः सः ।

A k r o d h a means not being violent in anger. G u r u ś u ś r ū ṣ ā means devotion to elders. Ś a u c a means regular mutterings of prayers and purification of body. Ā h ā r a l ā g h a w a means not to eat heavily. A p r a m ā d a means that one should not be careless. One should use one's life as a means of performing yogasamādhi. One should not postpone to perform the sādhanas. Sādhanas means the yogic path, which has as effect the ten śīlas. The ten śīlas promote yoga. These are the one which is at its place (?) and the one on which is placed (?). The one who tries to put into action the two, śīla and knowledge, is known as careful. The ten śīlas guard the yogīśwara in his samādhi. Then the yogī attains such knowledge. This is known as the fourth state (tūryapada). When knowledge is attained which is free from the body, free from Māyātattwa, that is known as tūryāntapada. Then he is termed jīwanmukta, i.e. liberated while living. Because the

niṣkala has been attained by him at the time of samādhi, why then is his body not destroyed ? Because he has become aware of the karmawāsanās not yet destroyed, just now they are being burnt by means of the yogic fire. Thus he destroys the stains. The jāgrapada comes together with the tūryapada. By the meeting of the two, there appear saptāṅga, saptāgni, and saptāmṛta.

Saptāṅga are described below :

62. SAPTĀNGGA

Listen to the "seven parts" (saptāṅga) which are earth, water, light, wind, ether, buddhi, and manah.

Now follow saptāgni :

63. SAPTĀGNI

The "seven fires" (saptāgni) are : one who smells, one who tastes, one who sees, one who touches, one who hears, one who thinks, and one who knows.

Ghrātā means one who smells. Rasayitā means one who tastes the six rasas. Draṣṭā means one who sees. Spraṣṭā means one who feels. Śrotā means one who hears. Mantā means one who thinks. Boddhā means one who knows. These are the "seven fires". These are the kind of tattwas which are known by the yogīśwaras. The reason is that they are able to burn the stains in the body.

Now follow saptāmṛta :

64. SAPTĀMRITA

Sound, touch, form, taste, smell, thoughts, and knowledge are known as the "seven undying ones" (saptāmṛta).

Sound is heard, touch is felt, form is seen, flavour is tasted, fragrance is smelt, thoughts are pondered over, knowledge is learnt. These are the seven amṛtas. They are all products. They are known to the yogīśwara, together with karmawāsanās. The meaning is : all that is thought of by him is controlled by him. Controlled means they are subjected to the orders of dhāraṇa, dhyāna and samādhi. He is satisfied when he is aware of all these. Hence he is ever-concentrated (sadā samāhita) on the Lord. Now when he is concentrated on the Lord continuously, without a break, hence the Lord embodies in him.

65. ŚIWĀGNI

This god Agni burns the heap of sins that have been heavily accumulated. Then Śiwa, like a cintāmaṇi, fulfills all desires.

All the sins of a yogīśwara together with all his karmawāsanās are burnt by the Lord in śiwāgni. When the destruction of the karmawāsanās is completed, then his concentration becomes steadfast and firm. The Lord is always present in him, hence he is cintāmaṇi, all that he wishes comes about. Its manifestation is that he attains the eight aiśwaryas.

66. THE EIGHT AIŚWARYAS

Aṇimā, laghimā, mahimā, prāpti, prākāmya, īśitwa, waśitwa and yatrakāmāwasāyitwa [are the eight aiśwaryas or supernatural powers].

Aṇimā is defined below :

67. AṆIMĀ

The body, as desired, gives up the gross form and becomes extremely fine... ..hence it is known as aṇimā.

The reading of the third quarter is evidently corrupt.

His gross body changes into fine. Fine means that he is able not to let the ignorant know about his coming in and going out, like a child who moves about in water. Similarly, a yogīśwara enters and comes out of the earth. There is no hindrance in his movement. If he meets a mountain or a big rock it is pierced through by him. Nothing is left behind. His body simply disappears. This is called aṇimā (" fineness ").

Now will be described laghimā :

68. LAGHIMĀ

What was heavy formerly, leaving that in an instant, one becomes at one's will light-bodied like cotton : this is laghimā.

The former heaviness of the body, suddenly becomes light like cotton. Hence the yogīśwara does what he likes. All ways are possible for him, whether he goes to heaven, to the seven continents or to the seven underworlds. It is possible to move about the outside of the globe of the universe. He has the power to go wherever he wishes. This is called laghimā

("lightness").

Now follows mahimā:

69. MAHIMĀ

Whereever one goes at will there he resides at will. And because he is honoured everywhere therefore it is known as mahimā.

He goes about to different places. There he is honoured, respected, and given all things to enjoy, given food and presents. This is termed mahimā.

Now follows prāpti:

70. PRĀPTI

..... for the acquiring of all things. This is universally known as prāpti.

The first hemistich is corrupt.

Whatever the yogīśwara desires about all things, that he gets without searching and without requesting. Whatever is his desire for all things, even as far as the accumulation of karmawāsanās, so as to result in his happiness, [all that he gets]. When he enjoys this happiness, out of hurry to stop the fruits of his actions, he changes himself into a *sahasradeha* i.e. he gets a thousand bodies for enjoying heaven. He enjoys all things, viz. whatever beautiful women there are, pleasures (*bhoga*), minor pleasures (*upabhoga*) and lustful pleasures (*paribhoga*). When he has finished enjoyments he is satiated (? *wiśāta*), he is not pressed (*kabādha*?) by the fruits of his actions which are [bound to be] good. This is known as prāpti.

Now follows prākāmya:

71. PRĀKĀMYA

If the form is created by oneself and is also attained by oneself, then as the form has been created at will, therefore it is known as prākāmya.

Yatheccchā of the yogīśwara, i.e. whatever be the form that he desires whether of a God, a human being or an animal, that one is given to him and it serves as his body. This is termed prākāmya.

Now follows īśitwa:

65. ŚIWĀGNI

This god Agni burns the heap of sins that have been heavily accumulated. Then Śiwa, like a cintāmaṇi, fulfills all desires.

All the sins of a yogīśwara together with all his karmawāsanās are burnt by the Lord in śiwāgni. When the destruction of the karmawāsanās is completed, then his concentration becomes steadfast and firm. The Lord is always present in him, hence he is cintāmaṇi, all that he wishes comes about. Its manifestation is that he attains the eight aiśwaryas.

66. THE EIGHT AIŚWARYAS

Aṇimā, laghimā, mahimā, prāpti, prākāmya, īśitwa, waśitwa and yatrakāmāwasāyitwa [are the eight aiśwaryas or supernatural powers].

Aṇimā is defined below :

67. AṆIMĀ

The body, as desired, gives up the gross form and becomes extremely fine... ..hence it is known as aṇimā.

The reading of the third quarter is evidently corrupt.

His gross body changes into fine. Fine means that he is able not to let the ignorant know about his coming in and going out, like a child who moves about in water. Similarly, a yogīśwara enters and comes out of the earth. There is no hindrance in his movement. If he meets a mountain or a big rock it is pierced through by him. Nothing is left behind. His body simply disappears. This is called aṇimā (" fineness ").

Now will be described laghimā :

68. LAGHIMĀ

What was heavy formerly, leaving that in an instant, one becomes at one's will light-bodied like cotton : this is laghimā.

The former heaviness of the body, suddenly becomes light like cotton. Hence the yogīśwara does what he likes. All ways are possible for him, whether he goes to heaven, to the seven continents or to the seven underworlds. It is possible to move about the outside of the globe of the universe. He has the power to go wherever he wishes. This is called laghimā

("lightness").

Now follows mahimā:

69. MAHIMĀ

Whereever one goes at will there he resides at will. And because he is honoured everywhere therefore it is known as mahimā.

He goes about to different places. There he is honoured, respected, and given all things to enjoy, given food and presents. This is termed mahimā.

Now follows prāpti:

70. PRĀPTI

..... for the acquiring of all things. This is universally known as prāpti.

The first hemistich is corrupt.

Whatever the yogīśwara desires about all things, that he gets without searching and without requesting. Whatever is his desire for all things, even as far as the accumulation of karmawāsanās, so as to result in his happiness, [all that he gets]. When he enjoys this happiness, out of hurry to stop the fruits of his actions, he changes himself into a sahasradeha i.e. he gets a thousand bodies for enjoying heaven. He enjoys all things, viz. whatever beautiful women there are, pleasures (bhoga), minor pleasures (upabhoga) and lustful pleasures (paribhoga). When he has finished enjoyments he is satiated (? wiśāta), he is not pressed (kabādha?) by the fruits of his actions which are [bound to be] good. This is known as prāpti.

Now follows prākāmya:

71. PRĀKĀMYA

If the form is created by oneself and is also attained by oneself, then as the form has been created at will, therefore it is known as prākāmya.

Yatheccchā of the yogīśwara, i.e. whatever be the form that he desires whether of a God, a human being or an animal, that one is given to him and it serves as his body. This is termed prākāmya.

Now follows īśitwa:

72. ÍŚITWA

That he always goes to the region of Brahmā, Wiṣṇu, Indra and Sūrya for devotion worthy of the Gods, is called íśitwa.

When he goes to heaven to please himself he is capable of subjugating Brahmā, Wiṣṇu, Indra and Sūrya in their heavens, leave alone the assemblage of all the Gods. Because the Lord, the king, is in the yogíśwara. Therefore the yogíśwara is capable of commanding all the Gods. This is termed íśitwa.

Now follows waśitwa :

73. WAŚITWA

Sanskrit is not clear.

He is capable of giving orders to all the Gods and of attacking them, if they are not obedient, as he is in possession of the whole universe. This is waśitwa.

Now follows yatrakāmāwasāyitwa :

74. YATRAKĀMĀWASĀYITWA AND HINDRANCES IN YOGA

Yatrakāmāwasāyitwa is the desire to go bodily.

Such is his body that he can punish Gods, men and animals whoever may transgress him. This is termed yatrakāmāwasāyitwa. These are the eight aiśwaryas, all of them fruits of being a yogíśwara.

If the concentration of the yogíśwara is sharp, then are burnt the tattwas below the pradhānatattwa up to the tattwas of the three guṇas. They are swallowed by the flames of his samādhi. He encounters the hindrances of three guṇas. These enter into the yogíśwara. They all create impediments. They are as follows : darśana, śrawaṇa, boddhawya and gandha. Darśana means the seeing of the form of a God (dewatā) at the time of yoga. Śrawaṇa means the hearing of subtle sounds which impress as if they achieve the state of perfection at the time of yoga. Further there is extensive knowledge attained by him at the time of yoga, the insight which suddenly dawns upon him and which knows the meanings of the Scriptures which he has not yet learnt. This is boddhawya. There is a fragrance like that of a scented prince, which enters the nose, at the time of yoga. This is known as gandha. All these are known as hindrances of sattwa.

Now follow the hindrances of rajah. He has the feeling of shaking of

the body at the time of yoga, as if the body is being lifted upwards. He has the feeling as if the body is being squeezed, as if the body is being hurled away, as if the body is being turned round and round, and as if he is being flung away. He has the feeling as if he is as light as cotton. All these are hindrances of rajah.

Now follow the hindrances of tamah. Sometimes he feels as if his body has become very great at the time of yoga, or heavy, or cold, or possessed, or filled. He has the feeling of darkness and great confusion. Unconsciousness becomes the nature of his cetana. All these are the hindrances of tamah. When such impediments are met by him at the time of yoga he must be careful. He must use external remedies, as warming by fire, massage with oil, eating pounded rice (t a p y a k-t a p y a k), applying tepid poultices to his body, as these are medicines against hindrances. That is why his body can recover by knowledge of the external remedies. When he is healthy again, he can return to the practise of yoga. The samādhi should give him unconsciousness of the body. He should not feel the body. He should not have feeling of knowledge of feeling the body as this is sangsāra. Such is the behaviour of an ascetic, O my son Wṛhaspati.

* * *

TEXT
with notes

જાંજી લૈ¹ ઉપિવૃદ્ય જાંજી

જૈભાવત્તિજા² ગાથ³ ,

જૈભાવત્તિજા⁴ ઘણાજા⁵ ,

પ્રખપતિવૃદ્યજા⁶ ,

જૈભાવત્તિજા⁷ " ના " "

જાતા⁸ જાતા⁹ જાતા¹⁰ પ્રખપતિ¹¹ જાતા¹² ,
 પુખ¹² , ઘણ¹³ ઘણ¹⁴ , જૈભાવત્તિ¹⁵ ,
 જાતા¹⁶ , જાતા¹⁷ , જાતા¹⁸ , જાતા¹⁹ ,
 જાતા²⁰ , જાતા²¹ , જાતા²² , જાતા²³ ,
 જાતા²⁴ , જાતા²⁵ , જાતા²⁶ , જાતા²⁷ ,
 જાતા²⁸ , જાતા²⁹ , જાતા³⁰ , જાતા³¹ ,
 જાતા³² , જાતા³³ , જાતા³⁴ , જાતા³⁵ ,

1) BCEFG om. લૈ .

2) A જૈભાવત્તિ² , CGE જૈભાવત્તિ² .

3) A મથિ , B મથિ , CG મથિ , DEF મથિ . The

quarter કૈલાસશિરને રમ્મે is found in several stotra
 works , e.g. in Bhavānīśahasranāma 4 (NSP., Bombay 1950

कैलासशिखरे रम्ये देवदेवं महेश्वरम्), Haritālikā-Kathā 2 (NSP., Bombay 1951, p. 8a), Varadalakṣmī-Kathā 1 (NSP., Bombay 1927, p. 5), Śivarātri-Kathā 1 (NSP., Bombay 1922, p. 4: कैलास-शिखरासीनं देवदेवं जगद्गुरुम्). The attribute कैलासागिरिवासी occurs in Śrīśivasahasranāmastotra 109 (quoted in Brhat-stotra-ratnākara vol. 1, Madras 1953, p. 172).

4) ॐ श्रीगणेशाय नमः.

5) ABDEF गीर्वाण.

6) A ॐ, BDEF ॐ धृष्टकेतुवर्मा, CG ॐ धृष्टकेतुवर्मा.

7) A ॐ शिवाय नमः. This single reading is noteworthy as ascribing ancient authority to the teachings of Śaivism. Cf. Lingamahāpurāṇa 70. 27^b p. 126: तत्त्वमाद्य-मनुत्तमम् which is commented upon as अनुत्तमं तत्त्वं शिवारव्यम्. However in Mrgendratāntara 1.1.22 p. 41 we have the expression uttama: कथं महेश्वरादेतदागतं ज्ञानमुत्तमम्.

The entire stanza is quoted in Sylvain Lévi, Sanskrit Texts from Bāli, p. 109, erroneously from the Agastyaparwa:

कैलासशिखरे रम्ये तिष्ठमानं महेश्वरम् ।

बृहस्पतिरुवाचेति शिवतत्त्वमनुत्तमम् ॥

The declensional endings of quarters b and c are not correct as is evident from the OJ. comm.

- 8) In *Tantrāloka* 16.256 vol.10 p.101 we have a rare(?) instance of the application of भट्टारक to Śiva.
- 9) AB EFG मं.
- 10) ACEG °ज्जो .
- 11) A °ज्जो .
- 12) A °ज्जोपत्तं, CG °ज्जोपत्तंल्लभ्यता, D °ज्जोपत्तं, E °ज्जोपत्तं, F °त्तं. Note the close resemblance of mss. C and G.
- 13) ADF चण्डालरि, BE °ल्लरि, CG चण्डालरि. C and G employ a different expression: चण्डरि छरि.
- 14) G °ज्जो .
- 15) CG २१२१ .
- 16) ABCG add daṇḍa.
- 17) On paramakāraṇa see *Siddha-siddhānta-paddhati* of Gorakṣanātha 4.13 (ed. Kalyani Mallik, Poona 1954 p. 19; *Śvacchandatantra* 11.4 comm., vol. 6 p. 5, 11.35 p. 30; *Netra-tantra* 16.73 vol. 2 p. 39; *Śivamahāpurāṇa* s. 28.6^d p. 438, 7.6.31^d p. 508, 7.32.36^d p. 538 et passim.
- 18-19) A लज्जोपत्तं. It relates to sira ta masō...
- 19) A छज्जो ज्जो (the ta is found in no other ms.).
- 20) CG add ज्जो.
- 21-21) A ज्जोपत्तं, CG लज्जोपत्तं चण्डरि. It is a typical illustration of the interrelationship of

the mss.

22) BCFG गी.

23) Pañcopacāra includes (i) gandha , (ii) puspa , (iii) dhūpa , (iv) dīpa , and (v) naivedya (or aksata), which are dealt with at length in the Chāndogāhnikā (NSP. , Bombay 1930) pp. 35-40 . The Saiva parts of the passage are quoted below , as this text is not readily available everywhere , and is of prime importance for understanding the details of worship-ritual :

अथ पञ्चोपचाराः ॥ तत्रादौ गन्धः ॥ तत्र चन्दनागुरु-
कर्पूरकुङ्कुमानि सूर्यशिवदुर्गा विष्णूनामनुलेपने विहितानि । पद्मकोशीर-
कस्तूरिकाकालेयकानि सूर्यशिवविष्णूनामधिकानि । पद्मकं पद्मकाष्ठम्
कालेयकं — कालियाकाष्ठमिति प्रसिद्धम् । सुगन्धिद्रव्यं कृष्णागुरु च
सूर्यशिवदुर्गाणाम् । सिंहलकमात्मेष्टं च सूर्यशिवयोः । ... सर्वत्रानुलेप-
नोत्तरं तालवृन्तबीजनं पुण्यप्रदम् ।

अथ पुष्पाणि ॥ अरण्यसम्भवानि गिरिसम्भवानि स्व-
वाटिकासम्भवानि प्रेक्षितानि सामान्यतः सर्वेषां विहितानि ।
उग्रगन्धानि निर्गन्धानि विशेषविहितवर्जं सकेशानि सक्कीटानि
कीटविद्धानि पर्युषितानि स्वयं पतितानि उपहतानि शीर्णानि
शुष्काणि च निषिद्धानि । कालिकानिषेधस्तु यद्यपि सूर्यशिवयो-
रस्ति तथाप्याचारानुगृहीतसामान्यकल्पेन अतः सर्वविधयः । केश-
संयुक्तादि त्वशुचित्वादपि सर्वत्र निषिद्धम् । एवमन्यत्राप्येवंविधे

सामान्यविषयतैव । हारीतः —

“स्नानं कृत्वा तु ये केचित्पुष्पं चिन्वन्ति वै द्विजाः ।

देवतास्तन्म गृह्णन्ति भस्मीभवन्ति काष्ठ (दारु)वत् ॥”

... देवोपरि धृतं मस्तकोपरि धृतं वामहस्तधृतं मधोवस्त्रधृतमन्त-
जलक्षालितं च पुष्पं हारेभक्तिनाम्नि ग्रन्थे निषिद्धम् । अत्र च नित्य-
पूजार्थं चैर्यमपि (अनिषिद्धम्) अदोषाय । ... पत्राण्यरण्यसम्भवानि
अकीटदूषितानि निश्चिद्राणि विकेशापर्युषितानि प्रोक्षितानि सामान्यतः
सर्वेषां विहितानि । विशेषतः जाती-शमी-कुश-कुब्जक-करवीर-नाग-
पुन्नाग-मल्लिका-ऽशोक-चम्पक-रक्तोत्पल-नीलोत्पल-बकुल-पद्म-
पुष्पाणि सर्वेषां विहितानि (प्रशस्तानि) । निषिद्धपुष्पवर्जं सुरभि-
पुष्पं विल्मपत्रं च । कुब्जकः (कूआ इति प्रसिद्धः) । नागो नागकेशः ।
पुन्नागः पुनाल इति प्रसिद्धः । पाटलापुष्पं शमीपत्रं च सूर्य-
शिवविष्णूनामधिकं ... । कुमुद-कुङ्कुम-तगर-द्रोणपुष्पं शिवविष्णु-
दुर्गाणाम् । अर्क-पद्म-कर्णिकार-किङ्किरातपुष्पं शिवविष्णुदुर्गाणाम् ।
... जया-काश-श्वेतपद्म-श्वेतमन्दारपुष्पं शिवसूर्ययोः । जया
जयन्ती । ... अपामार्गपत्रं विष्णुशिवयोः । चत्वरक-शिंशिषा-ऽप-
राजितापुष्पं मन्दारपुष्पं च शिवदुर्गयोः । ... शिवस्यापि चैत्रशुक्ल-
चतुर्दश्यां जवा-मुकुर-पावन्तिक-बोक्क-वर्वर-मल्लिका-ऽटरुष-
रक्तक-वीरपुष्पाणि केतकीपत्रपुष्पं कालतुलसी च सूर्यस्य । जवा
ओण्डपुष्पं, मुकुवेली वेलायांमिति प्रसिद्धम् । पावन्तिकः पुष्प-
विशेषः इति (व्रतकाण्डे) कल्पतरौ च व्याख्यातः । बोक्कः बोका
इति प्रसिद्धम् । वर्वरमल्लिका वरवरीति ख्याता । अटरुषो वासकः ।
... बिल्वविजय-बोक्कना (ऽशोक) गिरिमल्लिका-कण्टकारिका

शिरिनी- कुसुमश्रीर- यज्ञवृक्षपुष्पमृदुम्बरपत्रपल्लवौ च शिवस्य (विहितानि)।
केचित्तु कण्टकारिपुष्पं निषिद्धमेव । ... विजयोऽर्जुनवृक्षः । गिरिमल्लिका
कुटजं । शिरिनी 'चुरिआ' इति प्रसिद्धा । मयूरशिरा वा 'मङ्गुलिआ'
इति प्रसिद्धेत्येके । यज्ञवृक्षः किंशुक इत्याहुः ॥

पद्मैः बिल्व-कह्लारै- भवभल्लिकया कदम्बचम्पकैः पङ्कज-
जातीभ्यां शतपत्रिकया नीलोत्पलैः कुब्जकैः कुन्दैर्मरुवकेण शतपत्रै-
वैशारवादिद्वादशभासेषु यथाक्रमं पूजा सर्वयज्ञदानफला । केतकी -
करञ्ज- वन्धूक- विभीतक- यूथिका- मदन्तिका- माधवीलता- सर्ज-श्रीशिवे-
न्द्रत-वङ्गोलपत्रकाण्डपुष्पाणि निषिद्धानि । मदन्तिका मदयन्तीति
गौडे प्रसिद्धा इति केचित् । यूथ्यनुकारी पुष्पविशेष इत्यन्ये । सर्जः
सालः । इन्द्रतरुः सिन्दुवारः । कुन्दकुसुमं तु वर्षपूजायां माघे
विहित (म्पुशास्त)मन्यत्र निषिद्धम् ॥ शैवागमे 'पर्युषितेष्वपि
मालाकारगृहोषितेषु दोषाभाव उक्तः । यावच्च पुष्पं निर्माल्यतां न
याति तावदेवोल्लुञ्चनं कार्यम् । निर्माल्यता च जात्याः प्रहरेण,
करवीरस्वाहोशत्रेण, इतरपुष्पाणां गन्धाद्यापगमे भवति । विहित-
पत्रपुष्पाभावे तु अन्यदपि पुष्पं निषिद्धवर्जमुपादेयम् । तदभावे पत्रम् ।
तदभावे शिवसूर्ययोः फलम् । तदभावे तृणगुल्मीषद्यः ।

अथ द्यूषः ॥ सूर्यशिवदुर्गणां गुग्गुलु- सघृतमहिषारव्य-
गुग्गुलु- कृष्णागुरुणि द्यूषे विहितानि । श्रीवास-साज्यबिल्व-ऽगुरु-
कुन्दुरु-देवदारु-सौगन्धिकाः शिवसूर्ययोरधिकः । श्रीवासः सरलद्रवो
'नवलची'ति प्रसिद्धः । कुन्दुरुः शल्लकीरसः । सौगन्धिकः 'सौधेण्ड'
इति प्रसिद्धः । "तुरुष्कः सूर्यदुर्गयोः" । तुरुष्कः शिह्लुकः । "बिल्वं
कर्पूरागुरु च शिवदुर्गयोः नमेरुकर्पूरयुक्तागरुणी सूर्यस्य ।" नमेरु-
शङ्खापुधान्तरुविशेषः । ... "सर्जमहिषारव्यगुग्गुलुमाज्यं दधित्यानि

शिवस्य । साक्षीरगुगुलुश्चामात्रस्यायाम् ” । सर्जः सालरसो 'धूमन'
इति प्रसिद्धः ।

दीपे सर्वत्र प्यृतं विहितम् । शिववर्जं तैलमपि । दुर्गाया
आत्मदेहवसापि । प्यृततैलातिरिक्तं विष्णोर्निषिद्धम् । भविष्यपुराणे सूर्यदीपाधिको-

“तांश्च दत्त्वा न हिंसेत न च तैलविवर्जितम् ।

कुर्वीत, दीपहर्ता च मूषिकोऽन्धश्च जायते ॥”

नैवेद्ये भक्ष्य-भोज्य-कन्द-मूल-फला-न्त-पानकादीनि
सर्वत्र दातव्यानि । मांसं शिवेतेरेषु विहितम् । सर्वत्र
नैवेद्यदानान्तरमादर्शदर्शनिं पुण्यदम् । यमः —

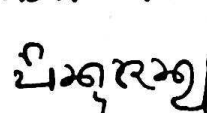
“देवतापुष्पदानेन जायते श्रीसमन्वितः ।

ऊर्ध्वं गतिमवाप्नोति यश्च धूपप्रदो नरः ।

लोकप्रकाशो भवति चक्षुषा चैव दीपदः ॥”

... .. दारुपात्र-मृत्तिकापात्र-पद्मपात्र-पलाशपात्र-ताम्ररूप्यसुवर्णपात्राणि
अर्घस्नान-नैवेद्य-बलि-धूपादिकार्ये उत्तरोत्तरं प्रशस्तानि । ...

The pañcopacāra have also been referred
to in other manuals of worship, e.g. in the *Pujā-
samuccaya* (NSP., Bombay 1936) p. 20. Also cf. *Vrata-
ratnākara* (Madras 1950) p. 131-132. In some texts the
upacāras are said to be sixteen: षोडशोपचारैः पूजां
कृत्वा (Śukla-yajur-śākhya-karmakāṇḍa-pradīpa,
NSP., Bombay 1921, p. 343 l. 2).

KBW. 4. 297 s.v. pañcopacāra gives the following
quotation: 

2
Prof. Gonda, Sanskrit in Indonesia, pp. 288,
319, 339, 428 gives the usage of pañcopacāra and
upacāra in other contexts.

25) A પદ્યર , C ઘદ્યર , D પદ્યર , F પદ્યર ,
G ઘદ્યર .

26) A चक्रादयः . So also in n. 28 without the pēpēt.

27) $ABEF$ කිහිප, CG කිහි.

28) A ପଞ୍ଚାଧାର , D ଧର୍ମାଧାର .

29) A பாபு.

3) CG ප්‍රදර්ශනයකි.

31) $A \cong \mathbb{Z}$, $EF \cong \mathbb{Z}$.

32) $ABDF$ ખાંડ , C ખાંડ , G ખાંડ .

¹ 'කප්පකි' ඉකප ඉකපාකාචි¹,
 ඔකාකිපාච්ඡා²,
 වජ්ජානි³ ඔකා⁴ වජ්ජි⁴
 ගඤ්ඤි⁵ වජ්ජානි⁵ "ඉ"

වජ්ජා⁶ කප්පකි⁶, වජ්ජා⁷ කප්පකි⁷ කප්පකි⁸ වජ්ජා⁸ වජ්ජා⁹ කප්පකි⁹ වජ්ජා¹⁰
 වජ්ජා¹¹ කප්පකි¹¹ කප්පකි¹² වජ්ජා¹² වජ්ජා¹³ කප්පකි¹³
 වජ්ජා¹⁴ කප්පකි¹⁴ වජ්ජා¹⁵ කප්පකි¹⁵ වජ්ජා¹⁶ කප්පකි¹⁶
 වජ්ජා¹⁷ කප්පකි¹⁷ වජ්ජා¹⁸ කප්පකි¹⁸ වජ්ජා¹⁹ කප්පකි¹⁹
 වජ්ජා²⁰ කප්පකි²⁰ වජ්ජා²¹ කප්පකි²¹ වජ්ජා²² කප්පකි²²
 වජ්ජා²³ කප්පකි²³ වජ්ජා²⁴ කප්පකි²⁴ වජ්ජා²⁵ කප්පකි²⁵
 වජ්ජා²⁶ කප්පකි²⁶ වජ්ජා²⁷ කප්පකි²⁷ වජ්ජා²⁸ කප්පකි²⁸

²⁸ වජ්ජා²⁸ කප්පකි²⁸ වජ්ජා²⁹ කප්පකි²⁹

1-1) A කප්පකි¹ ඉකප ඉකපාකාචි¹, BDF කප්පකි¹ ඉකපාකාචි¹ (F ජා),
 CGE කප්පකි¹ ඉකපාකාචි¹ (E ජා). Ta is found in a
 number of places instead of na : e.g. Tantri Kāmandaka
 p.86 smatyeham for manyeham, and this may
 account for the change of dewānām to dewata (otami,

• (i). Anda instead of deva is not clear. But devadeva is a common appellation of Śiva in the stotra-literature:

कैलासशिवरे रम्ये देवदेवं मेहेन्द्रम् ।

Bhavanūśahasranāmastotra (NSP., Bombay 1950) 4, p. 2.

देवदेवस्सुरवासक्तस्सदसत्सर्वरत्नवित् ।

कैलासगिरिवासी च ॥

Śivasahasranāmastotra 109 (in Bṛhat-stotra-ratnākara, Madras 1953, p. 172).

देवदेव महादेव त्वदीयाङ्घ्रिः सरोरुहम् ।

Vedapādastava 70 (ibid. p. 190).

चरितं देवदेवस्य महादेवस्य पावनम् ।

Śivarakṣāstotra 1 (ibid. p. 415).

मगवन् देवदेवेश लोकानुग्रहकारक ।

Mahātripurasundarikāvaca (Madras 1937) p. 1.

देवदेवमहादेव सर्वसौभाग्यदायक ।

Pūjāsamuccaya (NSP., Bombay 1936) p. 42.

2) ABDEF अख्यङ्गि (DF य) गृध्रगुप्ति, CG ग. Cf. परं परस्यं गहनाद् अनादिम् in Paramārthasāra of Abhinavagupta 1 p. 2. Also cf. Netratanttra 21. 27, 29 vol. 2 p. 261.

3) A गृध्रगुप्ति, BCDEF G गृध्रगुप्ति (CEG गृप्ति). That we should have the imperative form samākhyāhi

is clear from warahēn in the OJ. comm. The confusion t and h is also quite likely in the Balinese script.

4) A ဘာသာ , BDEF ဘာဉ် , CG ဘာဉ်.

5) A ဘာသာ , BE ဘာဉ်သာ , CG ပဉ်သာ , DF ပဉ်သာ.

The emendation is not certain.

6) ABE ဘာဉ် , CDFG ဘာဉ်.

7-7) A adds ဘ after ဘာဉ်သာ and reads ဘာဉ်သာ , BDEF om. the whole sentence, CG ဘာဉ်သာ ဘာဉ်သာ .

8) A ပာဉ်သာ , BDEF ပာဉ်သာ , CG ပာဉ်သာ .

9-9) ADF ပာဉ် , CG ဘ ပာဉ်သာ .

10) ACG ဘာဉ်သာ . Cf. Svachhandatantra 4. 340 vol. 2

p. 214: आगमो हानमित्युक्तमनन्ताः शास्त्रकोटयः ॥

11) ဘ ပာဉ်သာ .

12) ACFG ဘာဉ် .

13) BE ပာဉ် , CG ပာဉ် .

14) BE ပာဉ်သာ , CG ပာဉ်သာ , DF ပာဉ်သာ .

Here three sects are mentioned: Śaiva, Pāśupata, and Alepaka. The former two are quite well-known from the Sarvadarśanasamgraha (Ānandāśrama Sanskrit Series, Poona 1928) pp. 60-72 and other ancient works.

They are described in details by R.G. Bhandarkar: Vaiṣṇavism, Śaivism and Minor Religious Systems (Collected

works ... pp. 165 ff.) and also dealt with by Dasgupta vol. 5 pp. 8 et seq. Nowhere do we find the Alepakas. Even this word is new to MW., PW. and its Nachtr. Alepaka signifies 'spotless', whose synonym nirlepa is an attribute of the sāttwika citta (अत्यन्तं सात्त्विकं चित्तं निर्लेपमन्तरोपमम्) in Wrh 20. Tantrāloka 13. 305 vol. 8 p. 184 enumerates Vaimalas as one of the Bhairava sects. From the etymological similarity it is quite likely that the Vaimalas and our Alepakas are identical.

- 15) B अक्षयपञ्चा, CDG अक्षयपञ्चा.
- 16) BC EFG द्युद्यु.
- 17) CG एकापुं एकापुं.
- 18) CFG एकापुं.
- 19) AD एकापुं.
- 20) AB EF अक्षयपञ्चा, C एकापुं एकापुं, D अक्षयपञ्चा, G एकापुं एकापुं.
- 21) AB EF एकापुं, CG एकापुं एकापुं.
- 22) A एकापुं, CG एकापुं.
- 23-23) A एकापुं एकापुं, C एकापुं एकापुं, G एकापुं एकापुं.
- 24) BEF एकापुं, D एकापुं.
- 25) ACG एकापुं (CG एकापुं) एकापुं.
- 26) CG एकापुं. The voc. of Sanskrit śloka has

37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

ຄຳ ພາຍ ງາມ າ⁹⁸ ສາງາກາກີ ທີ່ ພາຍ⁹⁹ ສາງາກາ
 ງາມ າ⁹⁸ ສາງາກາ ງາມ າ¹⁰⁰ ສາງາກາກີ¹⁰¹ ພາຍກີ
 ມີ ພາຍກີ¹⁰² ສາງາກາ¹⁰³ ງາມ າ¹⁰⁴ ສາງາກາ ງາມ າ¹⁰⁵
 ພາ ທີ່ ພາຍກີ¹⁰⁶ ມີ ສາງາກາ ທີ່ ພາຍ າ¹⁰⁶ ພາຍ າ¹⁰⁷
 ສາງາກາ ທີ່ ພາຍ¹⁰⁶ າ ສາງາກາກີ ທີ່¹⁰⁷ ສາງາກາກີ¹⁰⁸ ງາມ າ¹⁰⁹
 ພາຍກີ ພາຍ ພາຍກີ ທີ່ ພາຍ າ ພາຍ ງາມ າ¹⁰⁹ ພາຍ
 ພາຍກີ¹¹⁰ າ ພາຍກີ¹¹¹ ທີ່ ງາມ າ ພາຍ າ¹¹² ພາຍ າ¹¹³
 ທີ່ ງາມ າ ພາຍ ພາຍກີ¹¹³ າ ພາຍກີ¹¹⁴ ພາຍກີ¹¹⁵
 ທີ່ ງາມ າ¹¹⁵ ທີ່ ງາມ າ¹¹⁶ ທີ່ ງາມ າ¹¹⁷ ທີ່ ງາມ າ¹¹⁸
 ທີ່ ງາມ າ¹¹⁹ າ ພາຍ¹²⁰ ທີ່ ງາມ າ ທີ່ ງາມ າ¹²¹ ພາຍ າ¹²²
 ທີ່ ງາມ າ¹²³ ທີ່ ງາມ າ¹²⁴ ທີ່ ງາມ າ¹²⁵ ທີ່ ງາມ າ¹²⁶
 ທີ່ ງາມ າ¹²⁷ ທີ່ ງາມ າ¹²⁸ ທີ່ ງາມ າ¹²⁹ ທີ່ ງາມ າ¹³⁰
 ທີ່ ງາມ າ¹³¹ ທີ່ ງາມ າ¹³² ທີ່ ງາມ າ¹³³ ທີ່ ງາມ າ¹³⁴
 ທີ່ ງາມ າ¹³⁵ ທີ່ ງາມ າ¹³⁶ ທີ່ ງາມ າ¹³⁷ ທີ່ ງາມ າ¹³⁸
 ທີ່ ງາມ າ¹³⁹ ທີ່ ງາມ າ¹⁴⁰ ທີ່ ງາມ າ¹⁴¹ ທີ່ ງາມ າ¹⁴²
 ທີ່ ງາມ າ¹⁴³ ທີ່ ງາມ າ¹⁴⁴ ທີ່ ງາມ າ¹⁴⁵ ທີ່ ງາມ າ¹⁴⁶

મુઘલ્યું ¹⁶² અરુણા ¹⁶³ પુલકા ¹⁶⁴ જા ¹⁶⁵ જા ¹⁶⁶
¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³

1) ACG यञ्जयञ्ज , F यञ्जयञ्ज . This expression is also found in Kashmir-Saiva texts : सायु- सायु त्वया पृष्टं तन्न- सारमिदं प्रिये (vijñānabhairava 7, p.8), सायु सायु महामागे यत्त्वया परिचोदितम् (Svacchandatantra 1.11 vol.1 p.13 where the comm. of Kṣemarāja very aptly justifies the use of phrase : सायु सायु इति वीप्सया अवसरप्रवृत्तां ... श्लाघमानः उपदेशग्रहणयोग्यतापादनाय शिष्यधियमुत्तेजयति देवः).

The same phrase may also be noted from the OJ. Agastya-
parwa (ed. Prof. Gonda, BKJ. deel 90 p. 388 l. 20) मम्य मम्य

चलाम्यङ्ग ...

2) ADCG चलाम्यङ्गि , DE चलाम्यङ्गि , F चलाम्यङ्गि .

3-3) A खञ्जस्यपि पञ्चम्यङ्गि , CG खञ्जस्यपि पञ्चम्यङ्गि ,
BEF खञ्जस्यपि पञ्चम्यङ्गि २१ , D खञ्जस्यपि पञ्चम्यङ्गि २१ .

BDEF points to the possibility of कर्मफलञ्च तत्त्वञ्च .

The meaning requires the genitive. The possibility of a scriptural interchange of च्च and स्य is remote. Yet for the sake of clarity we have emended कर्मफलञ्च to कर्मफलस्य . In Vedic Sanskrit it is usual to have this construction where the first of the two cases in apposition serves the function of the genitive , e.g.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ (U̐sopanisad 15^d)

Here सत्यधर्माय दृष्टये stands for सत्यधर्मस्य दृष्टये . In the Sanskrit verse quoted in the OJ. Ādi-parwa p.9 we have :

यस्मात् केदारखण्डेन (so the mss.) चारणेनासि संस्थितः ।

Here केदारखण्डेन चारणेन is equal to केदारखण्डस्य चारणेन .

In light of the aforesaid the reading कर्मफलञ्च तत्त्वं (यत् or च्च) (with an appositional accusative in the sense of a genitive) is not impossible.

4) W पञ्चम्यङ्गि .

- ૩) C G સ્ત્રુપત્તજ્ઞીયુજી , EF ઠો (માત્ર = વાસના).
- ૪) A સ્ત્રુપત્તજ્ઞીયુ.
- ૫) A પુજ્ય ૨૧ , C G પુજ્યપાત્ર , D પાત્ર ૨૧.
- ૬) A ઉજ્જીજી , C G પાત્રીજી , DF ઉજ્જીજી (પૂજી).
- ૭) ADEF ઠો.
- ૮) A પાત્રીજી ૧ પાત્રીજી , C G પાત્રીજી પાત્રીજી , D પાત્રીજી પાત્રીજી.
- ૯) C G સ્ત્રુપત્તજી. Also see n. 26 on st. 2.
- ૧૦) C G પુજ્યજી.
- ૧૧) C G પાત્રીજી.
- ૧૨) A ઉજ્જીજી , B પાત્રીજી , C G પાત્રીજી.
- ૧૩) ACDEFG પાત્રીજી.
- ૧૪) ω પાત્રીજી.
- ૧૫) A પાત્રીજી , BCDEFG પાત્રીજી.
- ૧૬) A પાત્રીજી , DF પાત્રીજી , G પાત્રીજી.
- ૧૭) E om.
- ૧૮) ACG પાત્રીજી , BDEF પાત્રીજી.
- ૧૯) A om. , BDEF પાત્રીજી , C G પાત્રીજી.
- ૨૦) DF સ્ત્રુપત્તજી.
- ૨૧-૨૨) A om. , C G પાત્રીજી પાત્રીજી , DE પાત્રીજી પાત્રીજી , F પાત્રીજી પાત્રીજી.
- ૨૩) A સ્ત્રુ , C G પાત્રીજી.
- ૨૪) Cf. *Mrgendratanttra* 1. 13. 93 p. 307 : सर्वसां फलभूमीनां कर्मभूः कारणं यतः which is clarified in the comm. by

quoting the śloka:

कर्मभूमिरियं ब्रह्मन् फलभूमिरतः परा ।

इह यत् क्रियते कर्म तत् परत्रोपभुज्यते ॥

26) A ચચાપ્પિગ્ગી , C G ચપ્પિગ્ગી.

27) A પુગ.

28) A ઝીઝો.

29-29) A શ્વજાપપચ્ચપ્પિગ્ગી , B શ્વજાપપા લુલિગ્ગી , C શ્વજા
જાપચ્ચપ્પિગ્ગી , D શ્વજાપપા લુલિ , E શ્વજાપપચ્ચપ્પિગ્ગી,
F શ્વજા પપચ્ચા ઝીલિગ્ગી , G શ્વજા પપચ્ચા ઝીલિગ્ગી. This
simile occurs in ślokāntara st. 66.

30) BDEF ચીપ્પે.

31) BEF લુલિગ્ગી.

32) AD શ્વજા પ્પિગ્ગી , C G શ્વજા , લુલિગ્ગી.

33-33) A પાપ્પિગ્ગી , C G બ્રહ્મ , B પાપ્પિગ્ગી , DEF પા
પાપ્પિગ્ગી.

34) D ઝીઝો.

35) ACG પત્તણ , BEF પત્તણ , D પત્તણ.

36) CG ઝો.

37) ACEFG શ્વજાપત્તણ (EFઝ), B શ્વજાપત્તણ , D શ્વજા
પત્તણ.

38) AF ગીલજા , B લજા , C G ગી પાપ્પિ , E ગીલજા .

39) ACGDEF શ્વજાપત્તણ (DEFઝ) , B શ્વજાપત્તણ .

40) C G om.

- 41) ABE ગુદ્યર્જુલ તુલો જોદ્યપત્તજી (E જો), (B° જોદ્યપત્તજી),
CG પત્ત જો પત્ત તુલો જોદ્યપત્તજી.
- 42) A પ તુલો, CG પર્જીજી.
- 43) A દ્યપપુલ, BCFG દ્યપપુલ, E દ્યપપુલ. Cf. Sāṃkhya-
pravacana-bhāṣya 1.28 : वासनारव्य उपरागो दृष्टः .
- 44) The vāsanā is of two kinds, suddhā 'pure'
and malinā 'impure', according to the Mukti-ko-
paniṣad 2.61-62 (in The Sāmānya Vedānta Upaniṣads, Adyar
1921, p. 371):

वासना द्विविधा प्रोक्ता शुद्धा च मलिना तथा ।

मलिना जन्मेहेतुः स्याच्छुद्धा जन्मविनाशिनी ॥

अज्ञानसुषणाकारा घनाहंकारशालिनी ।

पुनर्जन्मकरी प्रोक्ता मलिना वासना बुधैः ॥

Our karmavāsanā corresponds to the malinā vāsanā,
which tinges the ātmā which is 'pure consciousness'.

45-46) E om. , A B C F G °લજી.

46) ACG પત્તજી, BDEF પત્તજી.

47) According to the Vijñānavādins, vāsanā is 'the
capacity to give rise to the innumerable present-
ments or sensations which constitute the variety
of daily cognitions ...' (K.C. Pandey : Abhinavagupta, An
Historical and Philosophical Study, p. 272).

48) C દાજીજી, G દાજીજી.

49) CG દાહ્યજી, D દાહ્યજી.

50) D જાદુ, E જાદુ, F જાદુપરજા.

51) A જી.

52) A જાદુપરજા (CG જા), BDEF જાદુપરજા.

53) CG om.

54) ACDFG સ્વર્ગી લ્યુપકુલ.

55-55) E om. the whole sentence.

56) ABCDF add danda.

57) Compare Dasgupta vol.1 p.56 : "The most distinctive feature of this [i.e. of the Upanisads] doctrine is this, that it refers to desires as the cause of rebirth and not karma. Karma only comes as the connecting link between desires and rebirth— for it is said that whatever a man desires he wills and whatever he wills he acts."

58) ACG પેજી, DE પેજી, F પેજી.

59) B જી.

60-60) DF om.

61-61) A om., CG લાજ રાજી પુણજી. In the Svachch-
ndatantra 10.971 vol.5^B p. 398 the yonis are : પૈશાચ
રાક્ષસં ચાક્ષં ગાન્ધર્વી ત્વેન્દ્રમેવ ચ । In Netratantra 18.99
vol. 2 p.114 the nāga and gandharva existences
occur side by side:

देवासुरमनुष्याश्च नागगन्धर्वकिन्नराः ।

दैत्या सदानना यक्षा राक्षसाश्च पिशाचकाः ॥

It is possible that in our text too we should read: $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$ and $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$.

- 62) $\overline{C}D\overline{F}G$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$.
- 63) $\overline{B}E\overline{F}$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$.
- 64) \overline{B} \overline{C} .
- 65) $\overline{A}C$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$ (with danda).
- 66) $\overline{A}D$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$, $\overline{B}C$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$, \overline{F} $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$.
- 67) \overline{E} om.
- 68) $\overline{C}G$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$.
- 69) $\overline{C}E\overline{G}$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$.
- 70) $\overline{A}C\overline{G}$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$ ($\overline{C}G$ \overline{C}), $\overline{B}E\overline{F}$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$.
- 71) $\overline{C}G$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$.
- 72) \overline{B} $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$.
- 73-73) $\overline{C}G$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$.
- 74) $\overline{C}G$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$.
- 75-75) $\overline{A}B\overline{E}$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$, $\overline{D}F$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$. This phrase recurs after n. 86.
- 76) $\overline{A}B\overline{D}E\overline{F}$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$.
- 77) \overline{A} $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$, $\overline{B}F$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$.
- 78) $\overline{C}G$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$, $\overline{D}E\overline{F}$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$. Cf. Tattvayāna (Prof. RaghuVira's lontar, 28^b-29^a): $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$ $\overline{A}B\overline{C}D\overline{E}FG\overline{H}$.

තැනි සතුරා 1. සුභසූරා 1. පරාජය 1. පනස්වැනි 1.
 භූපාපනි 1.

79) AC නිකුත්.

80) A පු , CG කපු.

81-84) A තැපත්වූ භාෂා , CG තැපත්වූ භාෂා , DF තැ-
 පත්වූ භාෂා.

82) D පැහැර.

83) CG කා.

84) A පනස්වැනි ප , CG පෙන්නු.

85) ACG ත්‍රිපානි . Triyak is the usual form
 in Tattvayāna.

86) CG පපුකුපු , D පපුකුපු , F පපුක.

87) ABDEF නූතන ප.

88) ABDEF නූත් , CG නූතන.

89) AE පුළුල්වූ ලාප්පුලාප්පු 1 , D පුළුල් .

90-91) ACG පාප්පි (CG පුප්පි) ලාපා නිකුත්වූ .

91) CG කපු.

92) DF කුළු.

93-94) B තැපත්වූ භාෂා , F තැපත්වූ භාෂා.

94) CG කා.

95) AB කුළු , CG පෙන්නු.

96) DF පපුකුළු . Cf. KBW. 4. 310^b.

97) A කපාපුළු . See : sumāmbya "samen zich

verbindend (to unite together), gepaard met (paired with), tezamen (together), tegelijk (simultaneous), tevens (also, as well as, at the same time)" (ONW).

98-98) E om. the whole sentence.

99) The cognizance of the basic reality (vastu) is important for release from saṁsāra: ज्ञाते तत्त्वे कः संसारः (Bhāgavadgītā 10).

100) CG १ पुष्पा.

101) DF २१ पुष्पा, E २२ पुष्पा.

102) E adds २३ पुष्पा २४ पुष्पा. This was omitted by E earlier in its proper place (seen. 98).

103) CG २५.

104) ABCG १ पुष्पा.

105) ADF २६ पुष्पा, CG २७ पुष्पा.

106-106) ACDG om., B २८.

107) AC २९, B ३०

108) "The self, or the soul, is brought into association with the guṇas by the energy of God, and it can thereby come to know its own vāsanās, which are non-intelligent by nature and a product of the guṇa:

मायामये द्विजाधारे गुणाधारे ततो जडे ।

शक्त्या संयोजितो ह्यात्मा वेत्ति आत्मीयाश्च वासनाः ॥"

Jayākhyā-samhitā (ms.) 3.14, quoted in [3]
Dasgupta vol. 3 p. 26.

109) According to the Yogasūtra of Patañjali 2.3 klesās are:

अविद्यास्मितारागद्वेषाभिनिवेशः क्लेशाः ।

"undifferentiated consciousness (avidyā) and the feeling-
of-personality and passion and aversion and
the will-to-live are the five hindrances" (Woods:

Yoga System of Patañjali p. 106).

110) CG लुई. Cf. Yogasūtra 2.12:

क्लेशमूलः कर्मशयो दृष्टादृष्टजन्मवेदनीयः ।

111) ADF पय , B पय , CG पय , E पयजी .

112) A लु अग , BDEF लु पय , CG लु अग .

113) CG पय .

114) A पयजी , BCFG पयजी .

115) DF पय .

116) A अग , BDEF पय (DF अ) पय , CG पय ,

117) ABCD गी .

118) DEF पय .

119) A अग , CG पय .

120) AB add पय after अग .

121) CG गी ये पय पय पय पय पय पय , D-पय .

122) DF पय .

123) A पयजी , BE पयजी .

3]

124) D ररखी , EF ररखी .

125) A ररखी .

126) CG दखीखी

127) ABC EFG ररखी .

128) "In the Śivamahāpurāṇa 2.2. 23.16 Śiva identifies bhakti or devotion with knowledge. There can be no knowledge without bhakti.

भक्तौ ज्ञाने न भेदो हि ...

विज्ञानं न भवत्येव साति भक्तिविरोधिनाः ॥"

Dasgupta vol.5 p.102.

"It is said (in the Śvaragītātikā) that God cannot be realized by tapas, gifts or sacrifices, but only by bhakti: अहं प्रकृष्टः भक्तितोऽन्यैः साधनैः द्रष्टुं न शक्यः, भक्तिरेव केवला मद्दर्शने साधनम्"।
(ibid. vol. 3 p.450).

Also compare Bhāskarabhāṣya: रागो हि परमात्म-विषयो यः स मुक्तिहेतुः विषयविषयो यः स बन्धनहेतुः (quoted in ibid. vol. 3 p.7); Tantrāloka 8.193 comm. vol. 5 p.137: विना प्रसादादीशस्य ज्ञानमेतन्न लभ्यते; and Agastya-parva BK9. deed 90, p. 359 l.31:

129-9) B ररखी .

130) D दखीखी , F ररखी .

131) ABD පත්‍රිකාවකි, CG පත්‍රිකාවකි, E ^[3] කි, F පත්‍රිකා.

132) DF ම.

133) CG නැවත.

134) CG ම.

135-5) AE ක්‍රීඩා කළා, CG ක්‍රීඩා කළා, DF කළා.

136) DEF කි.

137) A පාලක කි, BCFG පාලක කළා, E පාලක.

138) A ඇතුළත් කළා, BCFG ඇතුළත්, D ඇතුළත්.

A om. the saivas altogether.

139) ACG පත්‍රිකාව, B පත්‍රිකාව, DEF පත්‍රිකාව.

140-140) A කළා.

141-141) A ම. See n. 138.

142) A කළා.

143) B කළා.

144) CG පිළි.

145) ABEF පිළි පා(BEF කි)කළා, CG පිළිකළා, D පිළිකළා.

146) ABCDFG පළා, E පළා.

147) BEF පිළි, CDG පිළි.

148) CG කළා.

149) CG පිළි.

150) CG කළා.

3]

151) All add danda.

152) A ලක්ෂ , C G ලක්ෂ.

153) B D E F G sm. (danda).

154) C G ලක්ෂ.

155) B C F G චල්ලි.

156) A ලක්ෂ ලක්ෂ , C G ලක්ෂ , D ලක්ෂ.

157) E sm.

158) A චල්ලි , C G චල්ලි , F චල්ලි.

159) A E ලක්ෂ , B C D F G ලක්ෂ (F ලක්ෂ).

160) C D G ලක්ෂ.

161) D F sm.

162) C G ලක්ෂ.

163)-163) C ලක්ෂ , E ලක්ෂ , G ලක්ෂ.

164) A E ලක්ෂ , B ලක්ෂ , C D F G ලක්ෂ.

165) G ලක්ෂ , C ලක්ෂ.

166) D F sm.

167) B E ලක්ෂ.

168) A C G ලක්ෂ.

169) C G ලක්ෂ.

170) A ලක්ෂ , C G ලක්ෂ , D ලක්ෂ.

171) A E ලක්ෂ , C D F G ලක්ෂ.

172) A sm.

173) A sm.

174) W ගණනාව.

175) E ඡායාමණි.

176) CG කතාපණි.

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰ ¹⁰⁰¹ ¹⁰⁰² ¹⁰⁰³ ¹⁰⁰⁴ ¹⁰⁰⁵ ¹⁰⁰⁶ ¹⁰⁰⁷ ¹⁰⁰⁸ ¹⁰⁰⁹ ¹⁰¹⁰ ¹⁰¹¹ ¹⁰¹² ¹⁰¹³ ¹⁰¹⁴ ¹⁰¹⁵ ¹⁰¹⁶ ¹⁰¹⁷ ¹⁰¹⁸ ¹⁰¹⁹ ¹⁰²⁰ ¹⁰²¹ ¹⁰²² ¹⁰²³ ¹⁰²⁴ ¹⁰²⁵ ¹⁰²⁶ ¹⁰²⁷ ¹⁰²⁸ ¹⁰²⁹ ¹⁰³⁰ ¹⁰³¹ ¹⁰³² ¹⁰³³ ¹⁰³⁴ ¹⁰³⁵ ¹⁰³⁶ ¹⁰³⁷ ¹⁰³⁸ ¹⁰³⁹ ¹⁰⁴⁰ ¹⁰⁴¹ ¹⁰⁴² ¹⁰⁴³ ¹⁰⁴⁴ ¹⁰⁴⁵ ¹⁰⁴⁶ ¹⁰⁴⁷ ¹⁰⁴⁸ ¹⁰⁴⁹ ¹⁰⁵⁰ ¹⁰⁵¹ ¹⁰⁵² ¹⁰⁵³ ¹⁰⁵⁴ ¹⁰⁵⁵ ¹⁰⁵⁶ ¹⁰⁵⁷ ¹⁰⁵⁸ ¹⁰⁵⁹ ¹⁰⁶⁰ ¹⁰⁶¹ ¹⁰⁶² ¹⁰⁶³ ¹⁰⁶⁴ ¹⁰⁶⁵ ¹⁰⁶⁶ ¹⁰⁶⁷ ¹⁰⁶⁸ ¹⁰⁶⁹ ¹⁰⁷⁰ ¹⁰⁷¹ ¹⁰⁷² ¹⁰⁷³ ¹⁰⁷⁴ ¹⁰⁷⁵ ¹⁰⁷⁶ ¹⁰⁷⁷ ¹⁰⁷⁸ ¹⁰⁷⁹ ¹⁰⁸⁰ ¹⁰⁸¹ ¹⁰⁸² ¹⁰⁸³ ¹⁰⁸⁴ ¹⁰⁸⁵ ¹⁰⁸⁶ ¹⁰⁸⁷ ¹⁰⁸⁸ ¹⁰⁸⁹ ¹⁰⁹⁰ ¹⁰⁹¹ ¹⁰⁹² ¹⁰⁹³ ¹⁰⁹⁴ ¹⁰⁹⁵ ¹⁰⁹⁶ ¹⁰⁹⁷ ¹⁰⁹⁸ ¹⁰⁹⁹ ¹¹⁰⁰ ¹¹⁰¹ ¹¹⁰² ¹¹⁰³ ¹¹⁰⁴ ¹¹⁰⁵ ¹¹⁰⁶ ¹¹⁰⁷ ¹¹⁰⁸ ¹¹⁰⁹ ¹¹¹⁰ ¹¹¹¹ ¹¹¹² ¹¹¹³ ¹¹¹⁴ ¹¹¹⁵ ¹¹¹⁶ ¹¹¹⁷ ¹¹¹⁸ ¹¹¹⁹ ¹¹²⁰ ¹¹²¹ ¹¹²² ¹¹²³ ¹¹²⁴ ¹¹²⁵ ¹¹²⁶ ¹¹²⁷ ¹¹²⁸ ¹¹²⁹ ¹¹³⁰ ¹¹³¹ ¹¹³² ¹¹³³ ¹¹³⁴ ¹¹³⁵ ¹¹³⁶ ¹¹³⁷ ¹¹³⁸ ¹¹³⁹ ¹¹⁴⁰ ¹¹⁴¹ ¹¹⁴² ¹¹⁴³ ¹¹⁴⁴ ¹¹⁴⁵ ¹¹⁴⁶ ¹¹⁴⁷ ¹¹⁴⁸ ¹¹⁴⁹ ¹¹⁵⁰ ¹¹⁵¹ ¹¹⁵² ¹¹⁵³ ¹¹⁵⁴ ¹¹⁵⁵ ¹¹⁵⁶ ¹¹⁵⁷ ¹¹⁵⁸ ¹¹⁵⁹ ¹¹⁶⁰ ¹¹⁶¹ ¹¹⁶² ¹¹⁶³ ¹¹⁶⁴ ¹¹⁶⁵ ¹¹⁶⁶ ¹¹⁶⁷ ¹¹⁶⁸ ¹¹⁶⁹ ¹¹⁷⁰ ¹¹⁷¹ ¹¹⁷² ¹¹⁷³ ¹¹⁷⁴ ¹¹⁷⁵ ¹¹⁷⁶ ¹¹⁷⁷ ¹¹⁷⁸ ¹¹⁷⁹ ¹¹⁸⁰ ¹¹⁸¹ ¹¹⁸² ¹¹⁸³ ¹¹⁸⁴ ¹¹⁸⁵ ¹¹⁸⁶ ¹¹⁸⁷ ¹¹⁸⁸ ¹¹⁸⁹ ¹¹⁹⁰ ¹¹⁹¹ ¹¹⁹² ¹¹⁹³ ¹¹⁹⁴ ¹¹⁹⁵ ¹¹⁹⁶ ¹¹⁹⁷ ¹¹⁹⁸ ¹¹⁹⁹ ¹²⁰⁰ ¹²⁰¹ ¹²⁰² ¹²⁰³ ¹²⁰⁴ ¹²⁰⁵ ¹²⁰⁶ ¹²⁰⁷ ¹²⁰⁸ ¹²⁰⁹ ¹²¹⁰ ¹²¹¹ ¹²¹² ¹²¹³ ¹²¹⁴ ¹²¹⁵ ¹²¹⁶ ¹²¹⁷ ¹²¹⁸ ¹²¹⁹ ¹²²⁰ ¹²²¹ ¹²²² ¹²²³ ¹²²⁴ ¹²²⁵ ¹²²⁶ ¹²²⁷ ¹²²⁸ ¹²²⁹ ¹²³⁰ ¹²³¹ ¹²³² ¹²³³ ¹²³⁴ ¹²³⁵ ¹²³⁶ ¹²³⁷ ¹²³⁸ ¹²³⁹ ¹²⁴⁰ ¹²⁴¹ ¹²⁴² ¹²⁴³ ¹²⁴⁴ ¹²⁴⁵ ¹²⁴⁶ ¹²⁴⁷ ¹²⁴⁸ ¹²⁴⁹ ¹²⁵⁰ ¹²⁵¹ ¹²⁵² ¹²⁵³ ¹²⁵⁴ ¹²⁵⁵ ¹²⁵⁶ ¹²⁵⁷ ¹²⁵⁸ ¹²⁵⁹ ¹²⁶⁰ ¹²⁶¹ ¹²⁶² ¹²⁶³ ¹²⁶⁴ ¹²⁶⁵ ¹²⁶⁶ ¹²⁶⁷ ¹²⁶⁸ ¹²⁶⁹ ¹²⁷⁰ ¹²⁷¹ ¹²⁷² ¹²⁷³ ¹²⁷⁴ ¹²⁷⁵ ¹²⁷⁶ ¹²⁷⁷ ¹²⁷⁸ ¹²⁷⁹ ¹²⁸⁰ ¹²⁸¹ ¹²⁸² ¹²⁸³ ¹²⁸⁴ ¹²⁸⁵ ¹²⁸⁶ ¹²⁸⁷ ¹²⁸⁸ ¹²⁸⁹ ¹²⁹⁰ ¹²⁹¹ ¹²⁹² ¹²⁹³ ¹²⁹⁴ ¹²⁹⁵ ¹²⁹⁶ ¹²⁹⁷ ¹²⁹⁸ ¹²⁹⁹ ¹³⁰⁰ ¹³⁰¹ ¹³⁰² ¹³⁰³ ¹³⁰⁴ ¹³⁰⁵ ¹³⁰⁶ ¹³⁰⁷ ¹³⁰⁸ ¹³⁰⁹ ¹³¹⁰ ¹³¹¹ ¹³¹² ¹³¹³ ¹³¹⁴ ¹³¹⁵ ¹³¹⁶ ¹³¹⁷ ¹³¹⁸ ¹³¹⁹ ¹³²⁰ ¹³²¹ ¹³²² ¹³²³ ¹³²⁴ ¹³²⁵ <

1) This reading keeps us close to the Lantars. "In a general proposition a whole class of individuals may be denoted by the singular: brāhmaṇaḥ pūjyaḥ 'any brāhmaṇa or the brāhmaṇa in general ought to be honoured'."

[4]

(Prof. Gonda). Another possible reading is : अन्धा अन्यैः समायुक्ताः.

OJ. paraphrase begins hana wuta samoha which would form a perfect anuṣṭubh quarter: अन्धा मोहसमायुक्ताः.

The second line is a difficult one. आप्तुं in the middle is an emendation. Together with the first line it would mean: blind men joined other blind men in order to find out the body of the elephant, i.e. to get knowledge of the form of the body of the elephant. An alternate emendation of the second line could be गजस्यास्ति शरीरं किम्. This alternate construction could fit with the alternate reading of the first line as suggested above (अन्धा मोहसमायुक्ताः).

The last three syllables in the third line should correspond to sādr'sya of OJ. explanation nda tar wruh ri sādr'sya ning liman. Tentatively we have put sādr'sya into the Sanskrit text चक्षुषा-नाप्तसादृश्यम् 'not getting the exact parallelism of form by eyes (because they are blind)'.

In the fourth line अन्योऽन्येन समाप्यते would be the closest approach to the latter readings. We have emended it to अन्योऽन्येन भ्रमाप्यते. This idea of confusion (bhrānta) is present in OJ. अन्योऽन्येन seems preferable to अन्योऽन्येन although the latter

4] cannot be ruled out altogether.

No Sanskrit parallels could be found so far to the stanza. अन्धगजन्याय or अन्धहस्तिन्याय is however well-known to Indian literature. The story of several blind men touching the elephant at different parts and forming different concepts of its form is available in several sources: Sanskrit, Pāli and Prākṛit, or Hindu, Buddhist and Jain. There is hardly anyone in India who does not know the story. It is spread out in all parts of India. One could study it even beyond the confines of India, such as Ceylon, Burma and Cambodia. It was carried by Udāna to the Buddhist world. In fact the material is so ample that a special study could be made. Here we confine ourselves to just a few references and quotations.

A अन्धगजन्याय is mentioned and explained in encyclopaedic dictionaries such as Tārānātha's Vācaspatya and Rādhākānta Deva's Śabdakalpadruma, and collectanea of maxims:

(a) अन्धगज-न्यायः अन्यैर्निर्धारितो गजः शा० त० अन्धगजः ।

तत्तुल्यन्यायः । यथा हि जन्मान्धा बहवः कञ्चिदनन्धं पुरुषमुच्यन्ते
स्मान् गजं ज्ञापयेति । स च गजशालायां नीत्वा कञ्चित् कञ्चिद्

[4]

गजावयवं केनचित् केनचिद् ग्राहयित्वा च - अयं गज इति । ते चान्धा-
स्तदुपदिष्टान्स्तदवयवं गजत्वेन निश्चित्य स्वस्वगृहे आगताः परस्परं
विवदन्ते । तत्र कर्णस्पर्शी शूर्पाकारो गज इति । शुण्डस्पर्शी महासर्प-
तुल्य इति । जङ्घाग्राही स्तम्भतुल्य इति । पुच्छग्राहकः स्थूलरज्जुसम
इति । पृष्ठग्राही चतुरस्रसमो गज इति । एवमुपदिष्टाश्च पुरुषबुद्धिर्वैचित्र्याद्
ईश्वरस्य नानारूपकल्पनमित्यत्र न्यायावतारः । अन्यहस्तीत्यादिन्यायोऽप्यत्र
प्रसरीते । *Vācaspatya*, s.v. *nyāya*.

(b) अन्यहस्तिन्यायः । (तल्लक्षणानि) बहवोऽन्या हस्तिनिरूपणार्थं
प्रवृत्ताः । केनचिच्चरणं स्पृष्ट्वा स्तम्भकारत्वेन, अपरेण शुण्डं स्पृष्ट्वा सर्पाकारत्वेन
गजो निर्णयः । (तत्प्रमाणानि) भागवतादयः । *Śabdakalpadrūma*, s.v. *nyāya*.

(c) अन्यगजन्यायः ॥७६॥ यत्र तत्त्वानभिज्ञमूर्खणिं परस्परकलह-
स्तत्रायमवतरति । अन्यैर्निर्धारिते गजेऽन्यगजस्तस्य न्याय इति
मध्यमपदलोपगर्भः प्रवृत्तत्पुरुषः । यथा हि लोके श्रूयते - जन्मान्धो
बहवः अज्जिदनन्धं पुरुषमुच्युस्मान् गजं दर्शयेति । स च गज-
शालायां तान्नीत्वा तं तं गजावयवं तेन तेन ग्राहयित्वा चोवाचायं
गज इति । ते च तं तमवयवमेव गजत्वेन निश्चित्य स्वस्वस्थान-
मागताः परस्परं कलहं चक्रुः - शूर्पासदृशो गज इति कर्णस्पर्शी,
महासर्पसदृश इति शुण्डग्राही, स्तम्भतुल्य इति जङ्घाग्राही,
पुच्छग्राहकस्तु स्थूलरज्जुसमो गज इत्युवाचेति । तदा वेदशास्त्रा-
नामिहा भार्याभासवादिनोऽपि कानिचिद् दुरुहकुतिप्रभृति-
वाक्यानि स्वस्वामीष्टप्रदानीव पश्यन्त इतराणि तु पश्य-
न्तोऽप्यवश्यन्त इव तत्त्वमजान्तोऽन्योन्यं विवदन्त इत्यर्थः ॥
७६ ॥ *Bhuvanēśa's Laukikanyāyasāhasrī* (Bombay,

4]
Samvat 1965).

(d) Also cf. G. A. Jacob: *Laṅkānyāyavṛjyali*, part 1 p. 3,
Bombay 1925.

B For the modern languages of India we may
cite the following:

(a) অক্ষগজ(হস্তি)চার — একদা কতকগুলি অক্ষ হস্তীর আকার-
নির্বাক প্রবৃত্তি হইল। একজন হস্তীর প্রদর্শন করিয়া স্থির করিল,
'হস্তী শুভাকার'; দ্বিতীয় অক্ষ লাতুল স্মারন করিয়া বলিল, 'হস্তী
বজ্রুকা'; তৃতীয় কণ স্মারন করিয়া নির্ণয় করিল, 'হস্তী সূর্যাকৃতি';
অগর অক্ষ হস্তীর শুভ স্মারন করিয়া বুঝিল, 'হস্তী সর্বব্যপ'। প্রত্যেক,
এক একরূপ এবং সৎ নিরঙ্কুশের কোটি কোটি রূপ আভেদ
কল্পনা করে।

Vaṅgīya Śabdakośa, by H. C. Banerjee, part 3.

(b) cf. ଅନ୍ଧା ଦିଶିବା ଦେଖିବା ବ୍ୟାପାର (Andha dehībā
nyāya) in *Ordia Bhāṣākośa* by Purnan-
chandra vol. 1, Cutlack 1931.

(c) Similarly ଅନ୍ତ-କାୟ-ନିୟାମ (Anta-kaja-
niyāyam) in *Tamil Lexicon* vol. 1 p. 79^a, Madras 1936.

(d) The Tamil philosophical poem *Tirumantiram* of
Tirumūlar, assigned by some to the 6th century
A. D., refers to the parable of the blind and the elephant:

Mudal-onram Anai mudugudan vālum

Tidamuru Kombu-Cevi-Tudikkai - kal.

Madiyudan Andhakar - vagai - vagai pāṭṭe

[4]

Adu kural orkum Aru samayame.

(e) Also compare the Tamil work "Sivajñāna - Siddhiyār" 8th sūtra 13th verse and its Tamil comm. by Śivajñānayogin p. 292 (in the series issued by the Śaiva Siddhānta Works Publishing Society).

C Here are a few passages from Vedānta and Jaina works:

(a) एकमेव कल्पं सद्वस्त्वज्ञातं निरञ्जनम् ।

जात्यन्यगजदृष्ट्येव कोटिशः कल्प्यते मृषा ॥

Sures'varācārya's Bhādarānyakopaniṣadvārtika 4.566.

(b) तदेतद् द्वयं ब्रह्म निर्विकारं कुबुद्धिभिः ।

जात्यन्यगजदृष्ट्येव कोटिशः परिकल्प्यते ॥

एवं कृतिस्मृतिविद्वत्प्रत्यक्षानुमानादीनां सम्भवादविश्वासो न वेदान्तसिद्धान्ते करणीय इत्यभिप्रेत्याह यस्मादिति । जात्यन्यगजदृष्ट्येवेति । यथा जात्यन्याः स्वस्वस्पर्शगृहीतहस्तपादाद्यवयवेष्वयं गजोऽयं गज इति तत्र तत्रावयवेषु गजभावं कल्पयन्ति तद्वत्स्वस्वदुस्तर्कदूषितबुद्धिभिश्चार्थाकार्यैस्तर्कभासादृष्टपुकारेण कूटस्थमद्वितीयं ब्रह्माप्यन्यथा कल्पत इत्यर्थः ।

Sures'varācārya's Naiṣkarmyasiddhi 2.93 p. 93

and Jñānottama's comm. thereon (Bombay

Sanskrit Series n. 38, 1891).

(c) केवलं दुर्णयबलप्रभावितप्रबलमात्रित्यामेहादेकमपलप्यान्यतरद्व्यवस्थापयन्ति कुमतयः । सोऽयमन्यगजन्यायः । सेऽपि च तदेकान्तपक्षो-

4]

पनिपातिनः प्रागुक्तदोषास्तेऽप्यनेकान्तवादप्रचण्डमुद्गरप्रहारजर्जरितत्वान्नोच्छ-
सितुमपि क्षमाः । स्वतन्त्रसामान्यविशेषादिनस्त्वेवं प्रतिक्षेप्याः सामान्यं प्रति-
व्यक्ति कथञ्चिद्विभिन्नं कथञ्चित्दात्मकत्वाद्विसदृशपरिणामवत् ।

Saddarsānasamuccaya, ch. Jainadarsāna, p. 46

Benaras: 1905.

(d)

परमागमस्य बीजं निषिद्धजात्यन्धसिन्धुरविधानम् ।

सकलनयनविलसितानां विरोधमयनं नमाभ्यनेकान्तम् ॥

जात्यन्तसिन्धुरविधानम् is the same as जात्यन्धगजन्याय.

(sindhura being a synonym of gaja).

Purusārtha-siddhyupāya, A Jaina work, st. 2 p. 2,

Lucknow 1933.

D

From Chinese, Tibetan and Persian, we may refer to the following:

- (a) 長阿含經卷第十九, Taishō vol-1 p. 128^c,
大木炭經, ibid. p. 289^c, 起世經, ibid. p. 335^{b-c}, 起
世因本經, ibid. p. 390^{b-c}.

(b)

यददंष्ट्रं लं ददेव दं दित ।

ददितं देव दंष्ट्रं वे दंष्ट्रं दंष्ट्रं ।

दंष्ट्रं वे दंष्ट्रं दंष्ट्रं वे दंष्ट्रं ।

दंष्ट्रं वे दंष्ट्रं दंष्ट्रं वे दंष्ट्रं ॥

दंष्ट्रं वे दंष्ट्रं वे दंष्ट्रं दंष्ट्रं ।

दंष्ट्रं वे दंष्ट्रं वे दंष्ट्रं वे दंष्ट्रं ।

འི་ལཱ་རྩེད་པར་མི་རུང་བ།

[4]

དེ་ཅིར་ཁྱིེད་རང་ལྱེད་པའི་དཔེ།

Tib. text of Mātreceta's Varnārkhavarṇastotra in Bstun-
hgyur, Bstod-pa, Snar-thain ed. folios. 101^b 102^a.

"Mankind have fallen into dispute because each cleaves to his own opinion; you ^{alone} have understood how to take up a position in which dispute is impossible.

"Though blind men argue, he who has eyes and sees visible forms does not enter into argument; so it is between you and the foolish."

(c) E. G. Browne quotes at length the parable about the company of blind men and the characteristics of the elephant from the famous *Hadīquatūl-Haqīqat* of Abūl-Majd Majdūd b. Ādam or better known as Sanā'ī (of Ghazna or Balkh), the first of the three great mystical mathnawī-writers of Persia:

"Not far from Ghūr once stood a city tall
whose denizens were sightless one and all.
A certain Sultan once, when passing nigh,
Had pitched his camp upon the plain hard by,
wherein, to prove his splendour, rank and state,
Was kept an elephant most huge and great.
Then in the townmen's minds arose desire

4]

To know the nature of this creative dire,
 Blind delegates by blind electorate
 Were therefore chosen to investigate
 The beast, and each, by feeling trunk or limb,
 strove to acquire an image clear of him.
 Thus each conceived a visionary whole,
 And to the phantom clung with heart and soul.

When to the city they were come again,
 The eager townsmen flocked to them again.
 Each one of them - wrong and misguided all -
 was eager his impressions to recall.
 Asked to describe the creature's size and shape,
 They spoke, while round about them, all agape,
 stamping impatiently, their comrades swarm.
 To hear about the monster's shape and form.

Now, for his knowledge each inquiring wight
 Must trust to touch, being devoid of sight,
 So we who'd only felt the creature's ear,
 On being asked, 'How doth its heart appear?'
 'Mighty and terrible', at once replied,
 'Like to a carpet, hard and flat and wide.'

[4

Then he who on its trunk had laid his hand
 Broke in: 'Nay: Nay! I better understand!
 'Tis like a waterpipe, I tell you true,
 Hollow, yet deadly and destructive too';
 While he who'd had but leisure to explore
 The sturdy limbs which the great beast upbore,
 Exclaimed, 'No, no! To all men be it known
 'Tis like a column tapered to a cone!'

Each had but known one part, and no man all;
 Hence into deadly error each did fall.
 No way to know the All man's heart can find:
 Can knowledge e'er accompany the blind?
 Fancies and phantoms vain as these, alack!
 What else can you expect from fool in sack?
 Naught of Almighty God can creatures learn,
 Nor e'en the wise such mysteries discern."

E. G. Browne: *A Literary History of Persia* vol. 2
 p. 319, Cambridge 1957.

Further see: Winternitz: *History of Indian
 Literature* (Calcutta 1933) pp. 87-88; JRAS. 1902, p. 174;
 T. W. Rhys Davids: JRAS. 1911 p. 200f.; V. S. Ghatge: *Indian
 Antiquary* 42 (1913) p. 251; Woodward: *Some Sayings of*

4]

Buddha p. 285; E.W. Burlingame: Buddhist Parables, New Haven 1922, p. 75.

2-2) ADF အရှင်အရှင်က သေယူ၍, BE အရှင် (E အရှင်)အရှင်က သေ-
ယူ၍, CG အရှင်အရှင်က သေယူ၍. The anuswara and
visargas are used promiscuously. Samāyukta 'met
together' MBR., Rām. (MW.).

3-3) A ကာရာဗျာဗျ နဂါးက, BDEF ကာရာဗျာဗျ (DF ဗျာ)
နဂါးက, CG ကာရာဗျာဗျ နဂါးက.

4) သန္ဓေပုဏ္ဏသုဗ္ဗဗျာဗျ, BDEF သန္ဓေပုဏ္ဏသုဗ္ဗဗျာဗျ (DF ဗျာ)
ဗျာ, CG သန္ဓေပုဏ္ဏသုဗ္ဗဗျာဗျ.

5-5) ACG အရှင်အရှင်က သေယူ၍, BE အရှင်အရှင်က သေယူ-
၍ (E သေယူ၍), DF အရှင်အရှင်က သေယူ၍.

6) A B ပုဏ္ဏသုဗ္ဗဗျာဗျ, B ပုဏ္ဏသုဗ္ဗဗျာဗျ, CG ပုဏ္ဏ,
DF ပုဏ္ဏ (F ပုဏ္ဏ)သုဗ္ဗဗျာဗျ, E ပုဏ္ဏ.

7) D ပုဏ္ဏ.

8) A သန္ဓေ, CG သန္ဓေ, D သန္ဓေ ပြီး.

9) A ပြီး, BDE ပြီး, CG ပြီး, F ပြီး.

10) D ပြီး.

11) A ပြီး.

12) ABCEG om

13) B ပြီး, CEG ပြီး.

14) ပြီး (CG ပြီး).

15) Pāli Udāna 6.4 begins the story thus: သန္ဓေ

[4

भिक्षुर्वे इमिस्सायेव सावत्थियं अज्जतरो राजा बोहोसि । अथ खो
 भिक्षुर्वे सो राजा अज्जतरं पुरिसं आमन्तेसि - एहि त्वं अम्मो पुरिस
 यावत्तिका सावत्थियं जच्चन्था, ते सब्बे एकज्झं सन्निपातेहीति । एवं
 देवाति खो भिक्षुर्वे सो पुरिसो तस्स रज्जे पटिस्सुत्वा यावत्तिका
 सावत्थियं जच्चन्था, ते सब्बे गेत्वा येन सो राजा तेनुपसंक्रमि,
 असंक्रमित्वा तं राजानं एतदवोच - सन्निपातिता खो ते देव
 यावत्तिका सावत्थियं जच्चन्थाति । तेन गे भणे जच्चन्थानं हत्थिं
 दस्सेहीति । एवं देवाति खो भिक्षुर्वे सो पुरिसो तस्स रज्जे
 पटिस्सुत्वा जच्चन्थानं हत्थिं दस्सेसि - एदिस्सो जच्चन्था हत्थीति ।

The passage may be summarized as follows: In
 ancient times there was a king in Śrāvastī. He
 called someone and asked him to collect all
 people blind by birth in the city of Śrāvastī.

The man did so. The king asked him to show an
 elephant to these blind people. Accordingly he made
 everyone of the blind people to touch some particular
 organ of the elephant.

Thus we see that the Pāli story is laid
 into a different context. In our work it is the
 blind people themselves who are possessed by a
 strong desire to know what an elephant is like.
 It is they themselves who take the initiative
 and request somebody who has eyes to make

4]

them touch the elephant. As it happens, everyone touches a different part.

The main idea lying behind OJ. is not well expressed in the Sanskrit stanza standing above. It would be much better expressed in some such stanza as:

अन्धा मोहसमायुक्ता गजस्यास्ति शरीरं किम् ।

चक्षुषानाम् ह्याकारं तमस्पृशन् पृथक् पृथक् ॥

16-18) ABCG चक्षुषाणां ह्याकारं, DF तमस्पृशन् पृथक् पृथक्, E चक्षुषाणां ह्याकारं.

17) B चक्षुषा.

18) CG चक्षुषा.

19) The sequence of different parts touched is not the same in different works. But the sequence of Pāli Udāna is remarkably close to ours:

Pāli: head, ear, tusk, trunk, body, foot, back, tail, tailend.

OJ.: head, ear, tusk, trunk, belly, tail, —, foot —.

The back and the tailend endowed with a tuft of hair, are missing in OJ.

Cf. Pāli Udāna, ibid.: एकच्छानं जच्चन्धानं हत्थिस्स सीसं

दस्सेसि — एदिसो जच्चन्धा हत्थीति । ... अथ रवो भिक्खवे सो पुत्थो जच्चन्धानं हत्थिं दस्सेत्वा येन सो राजा तेनुपसंक्रमि, उपसंक्रमित्वा तं राजानं एतदवोच — दिट्ठो रवो तेहि देव जच्चन्धेहि हत्थी, जत्थ दमि कालं मज्जसीति । अथ रवो भिक्खवे सो राजा येन ते जच्चन्धा तेनुप-

[4]

संकमि, उपसंकमित्वा ते जच्चन्धे एतद्वेच - दिट्ठो वा जच्चन्धा हत्थीति ।
 एवं देव दिट्ठो नो हत्थीति । वदेत्त जच्चन्धा, कीदिसो हत्थीति ।
 येहि भिक्खवे जच्चन्धेहि हत्थिस्स सीसं दिट्ठं अहोसि, ते एवमाहंसु-
 एदिसो देव हत्थी, सेय्यथा पि कुम्भोति । Note that the
 upamāna, the object compared, is the same kumbha in
 both.

20) B चण्णं, DEF अण्णं.

21) ACG ०८७.

22) ACG १११, B १११, E १११, F १११.

23) Cf. Pāli Udāna, ibid.: एकच्चानं जच्चन्धानं हत्थिस्स कण्ठं
 दस्सेसि - एदिसो जच्चन्धा हत्थीति, ... येहि भिक्खवे जच्चन्धेहि
 हत्थिस्स कण्ठो अहोसि, ते एवमाहंसु - एदिसो देव हत्थी, सेय्यथा
 पि सुप्पोति । The upamāna is śūrpa or winnowing-
 basket. Hirir in OS. probably stands for śūrpa.
 "It is probably the mod. Jav. irig 'a sort of basket
 used for sieving'." (Prof. Gonda).

24) DF २४७.

25) ABCDFG २४७, E २४७.

26) ADF २४७. Kakayū is not found in ONW.

27) Cf. Pāli Udāna, ibid.: एकच्चानं जच्चन्धानं हत्थिस्स दन्तं दस्सेसि
 एदिसो जच्चन्धा हत्थीति, ... येहि भिक्खवे जच्चन्धेहि हत्थिस्स
 दन्तो दिट्ठो अहोसि, ते एवमाहंसु - एदिसो देव हत्थी, सेय्यथा
 पि फालोति । The upamāna in Pāli is a phāla "plough-
 share".

4] share". OT. has kakayu binukut "curved wood". The original Sanskrit could well have been ईषा 'the pole or shaft of the plough'. That ईषा could well have been understood as a curved shaft is found testified in a remote source, far from the shores of India, but culturally connected both with India and Java. This source is Thailand. MacFarland records in his Thai-English Dictionary p 1001, the adjectival use of ईषा in the sense 'curving upwards': That the tusks of an elephant are often compared to ईषा is further evidenced by the common compound ईषा-दन्त 'an elephant having tusks comparable to ईषा'. Roth and Böttlingk quote Mbh. 2.1877, 2076 and other classical passages for the occurrence of ईषा-दन्त.

28) BE चालुच्चै (E चालुच्चै), D चालुच्चै.

29) AB EF चालुच्चै, D चालुच्चै.

30) CDEFG चालुच्चै.

31) Cf. Pāli Udāna, ibid. : एकच्छानं जच्चन्धानं हत्थिस्स सोण्डं दस्सेसि — एदिसो जच्चन्धा हत्थीति, ... चेहि मीकरवे जच्चन्धेहि हत्थिस्स सोण्डो दिट्ठो अत्तेसि, ते एवमहं सु — एदिसो देव हत्थी, सेय्यथा पि नंगुलीसाति । The upanāna in Pāli and OT. is different. In Pāli it is नंगुलीसा or the plough-

[4]

shaft (लाङ्गुल + ईषा), but in OJ. it is just ulā
 'a serpent' although it would be more appropriate to
 have 'python' instead. Cf. mahāsarpa in Vācaspatya
 etc., supra and sarpa in Śabdakalpadruma, supra.
 32-32) F om.

33) DF लम्ब

34) B चालुं, D चालि.

35) ABCDFG लुङ्ग. Lambung is translated 'zijde' by
 ONW., and as 'v.e.berg, w.z. 22.2 (parṣwa)' by KSB.
 3.790. It means: 'side of a body, of a building, of a
 hill' (Prof. Gonda). The word lumbung occurs in
 Śrī Tañjung 3.12 p.15, on which see note on p. 186.

36) Cf. Pāli Udāna, ibid.: एकच्चानं जच्चन्यानं हत्थिस्स कायं
 दस्सेसि - एदिसो जच्चन्था हत्थीति, ... येहि भिक्खवे जच्चन्थोहि
 हत्थिस्स कायो दिट्ठो अहोसि ते एवमाहुं - एदिसो देव हत्थी
 सेय्यथा पि कोट्ठोति । Pāli has kāya while OJ. has
wētēng 'belly'. The upamāna is kotṭha 'a room' in
 Pāli and lambung 'hill slope' in OJ.

37) BDEF चालुं (BE चालि).

38) Cf. Pāli Udāna, ibid.: एकच्चानं जच्चन्यानं हत्थिस्स नंगुहं
 दस्सेसि - एदिसो जच्चन्था हत्थीति, ... येहि जच्चन्थोहि हत्थिस्स
 नंगुहं दिट्ठं अहोसि, ते एवमाहुं - एदिसो देव हत्थी, सेय्यथा
 पि दूस्सेति । The upamāna wēlut "eel" in OJ. is

4]

strange indeed. In Pāli it is mūsala 'mortar'. In other sources it is rajju 'a rope'.

39) Cf. Pāli Udāna, ibid.: एकच्चानं जच्चन्यानं हत्थिस्स पादं दस्सेसि — एदिसो जच्चन्या हत्थीति, ... येहि भिक्खवे जच्चन्येहि हत्थिस्स पादो दिट्ठो अणेसि, ते एवमाहं सु — एदिसो देव हत्थी, सेवयथा पि थूणेति । The upamāna in Pāli is sthūpā 'a pillar'. 05. tudung is probably to be understood to mean the same thing.

40-40) AD झूझाझी, C६ झूझाझी.

41) AD om., D डङ्ग.

42) A झझुय, BCE६ झझुय (C६ झुय), DF झझुय.

43) The Pāli Udāna winds up the story thus: ते एदिसो हत्थी, नेदिसो हत्थी, नेदिसो हत्थी, एदिसो हत्थीति अज्जमज्जं मुट्ठीहि संयुज्झंसु । तेन च पन भिक्खवे सो राजा अत्तमनो अणेसि, एवमेव रवे भिक्खवे अज्जतिथिया परिव्राजका धम्मो अचक्रवुका ... पे ... एदिसो धम्मोति । अथ रवे भगवा एतत्थं विदित्वा तथं वेलायं इयं उदानं उदानेसि —

इमे सु किर सज्जन्ति रवे समणब्राह्मणा ।

विगगह नं विवदन्ति जना एकङ्गदस्सिनोति ॥

That is, the blind people fought with fists one against the other, each maintaining his own view. The parivrājakas, śramanas and brāhmanas are no better than the blind people who are without

eyes and can not have an overall view of dharma and adharma. [4]

(For some of the references to this parable I am thankful to : Prof. N. Aiyaswami Sastri, Shri T.C. Chandrasekharan, Prof. R.N. Dandekar, Prof. Dr. T.M.P. Mahadevan, Prof. Dr. Raghavan, Dr. D.C. Sircar, Prof. Dr. Shinya Kasugai, Prof. Dr. A.N. Upadhye).

44) AB add danda.

45) ACDEG पिन्दाकारः , BE पिन्दाकारः . The words pindakara or ākārapinda do not occur in MW. and ONW. Cf. mahāsākārapinda in Gorakṣanātha's Siddha-siddhanta-paddhati 1.36 p.4.

46) BE अक्षरं , CG अक्षरं , D अक्षरं .

47) A अक्षरं , D अक्षरं , E अक्षरं .

48) ABCEG अक्षरं .

49-49) This seems to be an expansion of a Sanskrit hemistich which would have read in some such way as the following : अन्यमन्त्रसमं तत्त्वं नरे व्यामोह उच्यते.

50) A B D E F अक्षरं .

51) CG अक्षरं . The word is neither found in ONW., KBW., nor in the index of any text-edition.

52-52) A अक्षरं , C E F G अक्षरं , D om.

53) A C E G अक्षरं .

4]

54) A यञ्जुत्त , BCG यं, DEF यञ्जुत्त।

55) A यद्यल्लुम्भ।

56) All mss. omit danda.

57) W य्। ONW. gives the short ă form wyāmoha from BY. 31.23, 33.1, R. 7.46, Sum. 142.4.

58-58) DEF om.

59) A य्जुत्त , DF य्जुत्त (य्जं > य्जं > य्जं). Note the intermediate stage which is represented by A.

60) C य्जं, G य्जं

61) E य्जुत्त।

62) ACG य्जुत्त(CG) य्जुत्तय्यय्य।

63) AB EF य्जं, DG य्जं १ (with danda).

64) ABDEF य्जं।

65) ADF य्जुत्त। So in BCEG (without the sandhi).

66) W य्जुत्त (note ॐ in all mss.).

67) We may conceive its Sanskrit original as: सामान्यं व्याप्तं विशेषेण which is again an anuṣṭubh quarter of nine syllables and follows the same order as 07. ; or सामान्यं विशेष व्याप्तं with eight syllables.

Cf. Anyayoga-Vyavaccheda-dvātrīṃśikā comm. of Hemacandra on Mallisena's Syādavādamāñjarī verse 14 p. 88 (Bombay Sanskrit and Prakrit Series, 1933): तदेवमा-

बालगोपालं प्रतीतिप्रसिद्धेऽपि वस्तुनः सामान्यविशेषात्मकत्वे तदु-

5]

mūlya; and does not designate the highest reality as is usual later on in this work. In this passage semantically wisēṣa should have been awisēṣa, of which the initial a- may have been dropped.

78-78) B ગિલગલ.

79) A ગિલગલ, CG ગિલગલ, D ઘાલગલ.

80) F ગિ.

81) CG ગિલગલ.

82) DF ગિ.

83) ABCE જ્યમ, CG પ્યમ, D°મ, F°મ.

84) ABD જ્યમ.

85) CG જ્યમ જા.

86) ACG °જા°, F °જા°.

87) CDFG °જાજા°. Its original could have been some such amustubh hemistich as follows:

तेन च भ्रान्तज्ञानेन न सिद्ध्यति प्रयोजनम् ।
88) CG °પખી.

જાતપખી¹ ચંપુજાજાજા² ૧

અજાજા પગાજાજા³ ૧

જાજાજાજાજાજાજાજા⁴ ૧

જાતપખી¹ ચંપુજાજાજાજાજા⁵ ૧૩૧

જાતપખી ૧ અજાજા પગાજા જાતપખી ૧૩૧

[illegible]

20
 21
 22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100

၁) $ABDEF$ ဝဏ္ဏံ.

3) $ACG \begin{smallmatrix} OR \\ m \end{smallmatrix}$, $BD \begin{smallmatrix} OR \\ m \end{smallmatrix}$, $EF \begin{smallmatrix} OR \\ m \end{smallmatrix}$. cf. st. 2^c.

3) A অক্ষয়ীপমণ্ড্যনুগর, B লক্ষ্মণীপমণ্ড্যনুগর, C উল্লী,
D DEF গর. The same epithet occurs in st. 2. cf.

Ahimbudhnya-samhitā 1.32 vol. 1 (Madras 1916) p. 5: अनादिबोध-
रूपाय नमस्ते नित्यशक्तये and in 35.84 vol. 2 p. 352:

सर्वजगतामनादिस्त्वं जगन्मय .

4) A બુજાખાજીનાબુદિસ્ટાઈ , BDEF બુજાખાખાજી જાજાજી-
કેસ્ટાઈ (DEF સુદિ), CG ખાખાખાખાજી જાજાજીકેસ્ટાઈ . ૫.

Akṣubdhnyā-saṁhitā of the Pāñcarātra-Āgama vol. 2 p. 310:

5]

તમિમં સંજયં દિન્યિ સર્વોસિ યતઃ પ્રમો ।

- ૧) CG ંજા. Cf. st. 2°.
- ૨) All mss. add danda.
- ૩) CG જોડાઈને પાડ્યાજાણુ, D કોજાણુ°, F કોજાણુ°.
- ૪) A ચરુણ, BCEG ચ°, DF ચરુણ.
- ૫) BDEF કોજા, CG કોજા
- ૬) All mss. add danda after જાણુજાણુ.
- ૭) W ગજાણી.
- ૮) CG જા, AEDજાદજાદજા.
- ૯) ABDEF દજાણુજા.
- ૧૦) A પાપલજા, DF પાપે.
- ૧૧) A પુપુજા.
- ૧૨) CFG ચરણજા.
- ૧૩-૧૪) A બ્રહ્મજાણુજા, C બ્રહ્મજા, DF બ્રહ્મજાણુજા, E om. જુઝા.
- ૧૫) A om.
- ૧૬) ABF ંજા°, CG પુપુજા°, E પાણુજા°.
- ૧૭) AB om.
- ૧૮) CG પુદાજા°.
- ૧૯) CDG ગી.
- ૨૦) C બપજા પાલિ, D ંજા°, G બપજા પાલિ.
- ૨૧-૨૨) ADF પેઘગર જ્યુગી, G પેઘગર ગીજા, પેઘગર જ્યુ ગી.
- ૨૩) CG બા°.
- ૨૪) CG કો°.
- ૨૫) CG કો°.
- ૨૬) CG દારમજાણી, E દાર°.
- ૨૭) તુગુગપાજા = Skt. lokaguru R., Bh.P. (MW).

[6
 കൂടെയും തന്നെ ചിലപ്പോൾ ചിലപ്പോൾ ചിലപ്പോൾ
 മറ്റൊന്നും ചിലപ്പോൾ ചിലപ്പോൾ ചിലപ്പോൾ ചിലപ്പോൾ
 ചിലപ്പോൾ ചിലപ്പോൾ ചിലപ്പോൾ ചിലപ്പോൾ ചിലപ്പോൾ
 ചിലപ്പോൾ ചിലപ്പോൾ ചിലപ്പോൾ ചിലപ്പോൾ ചിലപ്പോൾ
 ചിലപ്പോൾ ചിലപ്പോൾ ചിലപ്പോൾ ചിലപ്പോൾ ചിലപ്പോൾ

The modern Balinese work Adji Sankya p.3 (1947)

(= Dutch trans. TBG. 84, ⁽¹⁹⁴⁰⁾ p.44) also starts with the explanation of cetana and acetana.

4) AB EF ഗുണം, CG ഏകം.

5) ADF ഏകം, B ഏകം, CG ഏകം.

6) A ഏകം, B ഏകം, BF ഏകം, CG ഏകം, D ഏകം, E ഏകം.

7) A ഏകം, DF ഏകം.

8) F om.

9) A om.

10) CDG ഏകം. Cf. Śivasūtra-vārtika 1.15 p.5 on sūtra 1

(चैतन्यमात्म): चैतन्यमात्मनो रूपं सिद्धं ज्ञानक्रियात्मकम्. "Brahman is referred to as being of the essence of knowledge in the Śrībhāṣya p.61." (Dasgupta vol. 3 p.175), and "Knowledge is the natural quality of the eternal self" (Dasgupta vol. 3 p.172).

11) ACG ഏകം, B ഏകം (CG ഏകം).

12) ADE ഏകം, CG ഏകം.

13) ACDG ഏകം, BEF ഏകം. Cf. Gaṇapātītattva p.91 : ചൈതന്യം

p.6 (= Dutch trans. TBG 84 p. 44s) along with paramasiwatatwa and sadasiwatatwa. [7-10
34) AE m.

[පරමසිවතත්ව]

¹අපුරුෂයෙකි² ශුචියි³ 1
⁴අභිජාපයුරුකයෙකි⁴ 1
⁵සුභි⁵ සිපුරුකි⁶ කිඤ්ඤි⁷ 1
⁸භූපයුරුකයෙකි⁸ 11 11

අපුරුෂයෙකි⁹ 1
¹⁰අභිජාපයුරුකයෙකි¹⁰ 1
¹¹අභිජාපයුරුකයෙකි¹¹ 1
¹²භූපයුරුකයෙකි¹² 11 11

¹³සුභි¹³ සිපුරුකි¹⁴ කිඤ්ඤි¹⁵ 1
¹⁴පුරුෂයෙකි¹⁴ සිපුරුකි¹⁵ 1
¹⁵කිඤ්ඤි¹⁵ සුභි¹⁶ කිඤ්ඤි¹⁷ 1
¹⁶අපුරුෂයෙකි¹⁶ 11 11

¹⁷අපුරුෂයෙකි¹⁷ 1
¹⁸ශුචියි¹⁸ කිඤ්ඤි¹⁹ සිපුරුකි²⁰ 1
²¹සුභි²¹ සිපුරුකි²² කිඤ්ඤි²³ 1
²²සිපුරුකි²² පරමසිවතත්වයෙකි²³ 11 11 0 11

7-10]

අප්‍රාප්‍ය²⁴ තත්‍තා 1 භක්තමත්තමා²⁵ 1 අප
ආප්‍ය 1 ඒ²⁶ කාන්තමා²⁷ අක්ක භක්ති පතිතමා²⁸ 1
අක්ක²⁸ 1 භක්ති පත්‍රපති 1 ඒ²⁹ කාන්තමා²⁹
භක්ති පත්‍රපති²⁹ 1 අක්ක³⁰ 1 භක්ති පත්³¹
ඒ කාන්තමා³² භක්ති³³ පත්³³ ඒ භක්ති 1
අක්ක³⁴ 1 භක්ති ආප්‍ය 1 ඒ කාන්තමා³⁵
ආප්‍ය 1 අක්ක³⁵ භක්ති 1 ඒ කාන්තමා³⁶ භක්ති
ආප්‍ය ආප්‍ය³⁶ 1 ආප්‍ය³⁷ භක්ති අක්ක³⁸ 1
භක්ති³⁹ භක්ති ආප්‍ය 1 අක්ක⁴⁰
ආප්‍ය 1 අක්ක⁴¹ ආප්‍ය⁴¹ 1 අක්ක⁴² 1 ඒ කාන්
තමා භක්ති භක්ති 1 අක්ක⁴³ 1 අක්ක⁴⁴ භක්ති භක්ති 1
ඒ කාන්තමා⁴⁵ භක්ති ආප්‍ය⁴⁵ 1 අක්ක⁴⁶ අක්ක⁴⁷
1 අප්‍රාප්‍ය⁴⁸ 1 අක්ක⁴⁹ ආප්‍ය⁴⁹ 1 ඒ කාන්තමා⁵⁰
ආප්‍ය 1 අක්ක⁵¹ භක්ති 1 අක්ක⁵² ආප්‍ය⁵² භක්ති 1 අක්ක⁵³ ආප්‍ය⁵⁴
භක්ති⁵⁵ ආප්‍ය⁵⁶ 1 භක්ති ආප්‍ය⁵⁷ ආප්‍ය⁵⁸ 1
ආප්‍ය 1

ආප්‍ය ආප්‍ය⁵⁸ ආප්‍ය⁵⁹ 1 ආප්‍ය⁶⁰ 1 ආප්‍ය⁶¹ 1 ආප්‍ය⁶² 1 ආප්‍ය⁶³ 1 ආප්‍ය⁶⁴ 1 ආප්‍ය⁶⁵ 1 ආප්‍ය⁶⁶ 1 ආප්‍ය⁶⁷ 1 ආප්‍ය⁶⁸ 1 ආප්‍ය⁶⁹ 1 ආප්‍ය⁷⁰ 1 ආප්‍ය⁷¹ 1 ආප්‍ය⁷² 1 ආප්‍ය⁷³ 1 ආප්‍ය⁷⁴ 1 ආප්‍ය⁷⁵ 1 ආප්‍ය⁷⁶ 1 ආප්‍ය⁷⁷ 1 ආප්‍ය⁷⁸ 1 ආප්‍ය⁷⁹ 1 ආප්‍ය⁸⁰ 1 ආප්‍ය⁸¹ 1 ආප්‍ය⁸² 1 ආප්‍ය⁸³ 1 ආප්‍ය⁸⁴ 1 ආප්‍ය⁸⁵ 1 ආප්‍ය⁸⁶ 1 ආප්‍ය⁸⁷ 1 ආප්‍ය⁸⁸ 1 ආප්‍ය⁸⁹ 1 ආප්‍ය⁹⁰ 1 ආප්‍ය⁹¹ 1 ආප්‍ය⁹² 1 ආප්‍ය⁹³ 1 ආප්‍ය⁹⁴ 1 ආප්‍ය⁹⁵ 1 ආප්‍ය⁹⁶ 1 ආප්‍ය⁹⁷ 1 ආප්‍ය⁹⁸ 1 ආප්‍ය⁹⁹ 1 ආප්‍ය¹⁰⁰ 1

1) The paramasiwatattwa is described in the Tattwajñāna
 leaves 2-3 as follows: ආප්‍ය ආප්‍ය⁵⁸ ආප්‍ය⁵⁹ 1 ආප්‍ය⁶⁰ 1 ආප්‍ය⁶¹ 1 ආප්‍ය⁶² 1 ආප්‍ය⁶³ 1 ආප්‍ය⁶⁴ 1 ආප්‍ය⁶⁵ 1 ආප්‍ය⁶⁶ 1 ආප්‍ය⁶⁷ 1 ආප්‍ය⁶⁸ 1 ආප්‍ය⁶⁹ 1 ආප්‍ය⁷⁰ 1 ආප්‍ය⁷¹ 1 ආප්‍ය⁷² 1 ආප්‍ය⁷³ 1 ආප්‍ය⁷⁴ 1 ආප්‍ය⁷⁵ 1 ආප්‍ය⁷⁶ 1 ආප්‍ය⁷⁷ 1 ආප්‍ය⁷⁸ 1 ආප්‍ය⁷⁹ 1 ආප්‍ය⁸⁰ 1 ආප්‍ය⁸¹ 1 ආප්‍ය⁸² 1 ආප්‍ය⁸³ 1 ආප්‍ය⁸⁴ 1 ආප්‍ය⁸⁵ 1 ආප්‍ය⁸⁶ 1 ආප්‍ය⁸⁷ 1 ආප්‍ය⁸⁸ 1 ආප්‍ය⁸⁹ 1 ආප්‍ය⁹⁰ 1 ආප්‍ය⁹¹ 1 ආප්‍ය⁹² 1 ආප්‍ය⁹³ 1 ආප්‍ය⁹⁴ 1 ආප්‍ය⁹⁵ 1 ආප්‍ය⁹⁶ 1 ආප්‍ය⁹⁷ 1 ආප්‍ය⁹⁸ 1 ආප්‍ය⁹⁹ 1 ආප්‍ය¹⁰⁰ 1

[7-10]

[illegible]

Adjī Sankeya p. 3-4 (= Dutch trans. TBG.84 p.441) also explains the paramasīwatattwa.

explains the paramasīwara.
The word paramasīwataṭṭwa is not found in ONW. It occurs in Nawaruci p. 45 l. 13, p. 46 l. 14. Korawāśrama p. 144 l. 16 refers to paramasīwa in the sapta - omkāra.

sapta - onkāra .

The closest Sanskrit parallel to the present śloka
is afforded by Netratantre with comm. by Kṣemarāja

59

7-10]

11. 20-29 (Kashmir Series of Texts and Studies no. 61) vol. 2 pp. 259-261.

परसर्वात्मकं शुद्धमनाद्यं कारणं ध्रुवं ।

अप्रमेयमनिर्देश्यमनौपम्यमनामयम् ॥

निशमास परं शान्तं सर्वावयववर्जितम् ।

व्यापकं सर्वतोभद्रं सर्वज्ञादिगुणैर्युतम् ॥

विज्ञानघनसंपूर्णं स्वानन्दानन्दनन्दितम् ।

निरानन्दं निर्विकल्पं निराचारं निरक्षरम् ॥

अद्वैतं कल्पनाहीनं चिद्धनं चिन्मलापहम् ।

चिदचिद्व्यापकं ज्ञेयं नित्योदितमनुत्तमम् ॥

निर्विकारं परं नित्यं निर्मलं निरूपप्लवम् ।

सर्वोपमानरहितं सर्वभावविवर्जितम् ॥

सर्वस्वकलातीतमचलं शाश्वतं विभुम् ।

सर्वगं सर्वभावस्थं सर्वभूतेषु संस्थितम् ॥

हृदिस्थं सर्वभूतानां पेरकं सर्ववस्तुषु ।

न तेन रहितं किञ्चिद्दृश्यते सुखन्दिते ॥

तस्मात्सर्वगतं विश्वं स एकः परमेश्वरः ।

सर्वज्ञो नित्यतृप्तश्च तस्य बोधो ह्यनादिमान् ॥

स्वतन्त्रोऽलुप्तशक्तिश्चानन्तशक्तिर्महेश्वरः ।

तस्य चेच्छा महेशस्य न विकल्प्या कथञ्चन ॥

अमेयत्वादनादित्वात्कथं केनोपलभ्यते ।

कार्यतो ह्यनुमानेन वस्तुतः परिभाव्यते ॥

The epithets corresponding to our text have been underlined.

The treatment of paramasiwatattva in J.C. Chatterji : Kashmir Shaivism p. 61 is different from ours.

किन्तु देवः परः शान्तो ह्यप्रमेयगुणान्वितः ।
शिवः सर्वात्मकः शुद्धो भावग्राह्यो ह्यनुत्तमः ॥

Also cf. Svachchandatantra 10.674 (Kashmir Series of Texts and Studies no.53) vol. 5^B p.281 : अप्रमेयं ततो ज्ञेयं शिवतत्त्वं वरानने ; and 10.702 p.295 :

एतेषां परतो देवि व्यापकं परमं पदम् ।

अप्रमेयमसंख्येयमगम्यं सर्ववादिनाम् ॥

3) A အကျိုးရှိသည် , B အကျိုးရှိသည် , C အကျိုးရှိသည် .

4) $\triangle ACG$ අර්ථපෝෂකයකි, B අර්ථක, $\triangle DEF$ අර්ථක.

In Svachchandantra 1.1 vol. 1 p-2 we have vigatāmaya

for anāmaya : $\frac{5}{५}$ कलासशिखरासीनं भैरवं विगतामयम् ।

5) A C D F G without anusvāra, BE झञ्झ (E झञ्झ).

4) ACG ධ්‍රැවණය , B ධ්‍රැවණය , DF ධ්‍රැවණය , E ධ්‍රැවණය

return. In the mss. the reading has become

very corrupt here, while is st. 9 four mss.

have a recognizable sarwagam, which is

further clear from its explanation (व्यापकवाच्य)

सर्वगम्). The epithet sarvagata in an identical

context occurs in Netratantira 21.27 vol. 2 p-261

(quoted in n.1) and Mahānayaṣprakāśa 1.4 comm. p.9:

7-10]

योऽसौ परापरः शान्तः शिवः सर्वगतो महान् ।

अपमेयो ह्यनन्तश्च व्यापी सर्वेश्वरः ॥

In the OS. comm. this epithet is quoted as sarwwagata without any true variant. It firmly establishes the reading sarwwagata.

Sarwwaga also occurs in Netratantira 21-25

p. 160 : सर्वगं सर्वभावस्थं सर्वभूतेषु संस्थितम्, and Viṣṇu-sahasranāma (Madras 1954) p. 71.

7) CG मैत्र्यु.

8) A झुपि चाम्पुय°, B झुपि चाम्पुयचै°, CG झुपचि
छाम्पुयचाम्पुग, DEF झुपि (EF चि) छाम्पुयचै°. Cf. Pañcā-
yatanapūjā (Madras 1944) p. 17:

नित्यं च शाश्वतं शुद्धं पुत्रमक्षरमव्ययम् ।

सर्वव्यापिनमीशानं रुद्रं वै विश्वरूपिणम् ॥

Śivara as a neuter form stands for Śivaratattva, which occurs in Śivara-pratyabhijñā-vimarśinī (K.C. Pandey: Abhinavagupta, An Historical and Philosophical Study, p. 242) besides śivatattva and sadāśiva and hence corresponds to paramaśivatattva. This interpretation is supported by st. 10 which ends by saying that the foregoing is a description of the śivatattva (शिवतत्त्वमिदमुक्तम्). Another possibility is that the neuter is

[7-10]

used in an abstract sense as the highest abstract reality is being spoken of. Cf. the use of neuter in *Nairatantia* 21. 20-26 (quoted in n.1).

9) A अणुर्ल, B अणुर्ल, C अणुर्ल, DEF अणुर्ल.

10) A अणुर्ल, B अणुर्ल, C अणुर्ल, DEF अणुर्ल. In OJ. lontars, after every quarter of a Sanskrit stanza there is a danda and the final anusvāra is sometimes represented by ◌ं (ulu mica) and sometimes by ◌ः . In this śloka in quarter b and d the final anusvāra is written as ◌ं in most mss. It seems to be a significant orthographic peculiarity reflecting the Indian treatment. In India the śloka is punctuated at quarters b and d with single and double dandas respectively and hence the anusvāra is written as ◌ः at the end of b and d while at the end of a and c it is written with an anusvāra. The same treatment seems to appear in the OJ. lontars which have ◌ं in a, c and ◌ः in b, d, where the danda at the end of a and c is more of a 'division-wedge' separating two quarters rather than a punctuation-mark.

7-10]

11) A अक्षय्य चक्षुर्लक्ष्मी, BDEF अक्षय्य अक्षः,
CG अक्षय्य चक्षुर्लक्ष्मी. Cf. Netratantia 21.24 p. 260.

अवोपमानरहितं सर्वभावविवर्जितम् । The word anādisyam is new to MW.

12) A विष्णुपञ्चमस्य, BDEF विष्णु, CG om.

13) ACG °लक्ष्मणपञ्चमस्य (CG लक्ष्मी); B लक्ष्मणपञ्चमस्य, DEF °लक्ष्मणपञ्चमस्य. ACG already show a true variant: anupalabdhatwāt.

14) ACG प्रपञ्चस्य स्युः (CG स्युः), BDE °पञ्च स्युः, F प्रपञ्च स्युः स्युः. Cf. Jarman-Maharaja: Vicāra p. 2 (Kashmir Series of Texts and Studies no. 19): व्यापको हि शिवः.

15-15) ACG शिख्यक्षय्य लक्ष्म्य, BDEF °क्षय्य लक्ष्म्य. The reading can also be शून्याकारेण नित्यत्वम्. Cf. Netratantia 21.24 p. 260: निर्विकारं परं नित्यम्.

16-16) A अप्रपञ्चस्य लक्ष्म्य, BDE अप्रपञ्चस्य लक्ष्म्य (D), E लक्ष्म्य, CG अप्रपञ्चस्य लक्ष्म्य, F अप्रपञ्चस्य लक्ष्म्य. The mss. are very corrupt. We have emended them to अवलम्ब्य on the basis of a similar passage in the Netratantia 21.25 p. 260:

सर्वरूपकलातीतमचलं शाश्वतं विभुम्. Here acala and sāśvata correspond to our acala and dhruva, and thus we have the same idea expressed in almost identical terms.

17-17) ACG °પપગેપેજ્જાજ્યજી, DF અપુપપપપગેપેજ્જા(Fજ્જા)
જ્યજી, E અપુપ.

18) A ગ્રાગ°, BEF ગ્રાગ°, CG ગ્રાગ્રાગ્રા,
D ગ્રાગ્રાગ્રાગ્રા. Cf. santa as an adjective of
Siva in Gorakṣānātha's Siddha-siddhānta-paddhati 6.40
p.35:

शुद्धं शान्तं निराकारं परानन्दं सदादितम् ।

तं शिवं यो विजानाति शुद्धबुद्धयेव भवेत्तु सः ॥

19) CG જાજ્જાજ, D જાગજાજ, F જાગજાજ.

20) A ગ્રા.

21) ABDEF °ગ્રાગ્રાજી, CG °જ્જાજગ્રાગ્રાજી.

22) AF °જ્જા, BD °જ્જા, CG °જા, E રાપજ્જા.

23) A પગેપેજ્જાજ, B °પેજ્જાજ, CG °પેજ્જાજ, D °પેજ્જાજ,
E °પેજ્જાજ. Cf. सर्वभूतेषु संस्थितम् in Nētrātanta 21.25p260.

24) CG ઊ°

25) ACGE જાજાપાલજાજાજી, BDF જાજાપાલ(Dલ)જાજાજાજી.

26) F ગી.

27-27) A પાજાજાપાલજાજાજાજી, B ઊજાજાજાજાજાજી,
CG લા°, D ઊજાજાજા°, E ઊજા°.

28) A °જી°, B °ચી, CDEFG without anusvara.

29-29) A °જીજીપાપાજાજાજા, B °જીજીપ°, CG °જીજીપાપ°,
D ગીજાજી પાપ°, E °જીજીપ°, F °જી પ°. All mss. om
જાજી.

[7-10]

- 39) ABF හරල.
- 40) CG හරල.
- 41-42) A හරල, B හරල, DEF හරල.
- 42) AE හරල, BF හරල, CG හරල, D හරල.
- 43) AD හරල, CG හරල.
- 44-45) ABCEG හරල, D හරල.
- 45) CG හරල.
- 46) AF හරල, BE හරල, D හරල.
- 47) AEF හරල, BCG හරල, D හරල.
- 48) CG හරල, DE හරල.
- 49-50) A හරල, CG හරල, DF හරල.
- 50) B හරල.
- 51) ADF හරල.
- 52-53) CG හරල, A හරල.
- 53-54) ABDEF හරල, CG හරල.
- 54) ACDG හරල, B හරල.
- 55) D හරල.
- 56) ACG හරල, D හරල.
- 57) A හරල.
- 58) CG හරල, D හරල.
- 59) CG හරල.

[အထွေထွေ အချက်အလက်]

1. અપ્રાપ્તગર² દીપર³ સંપૂર્ણ⁴ ॥
 2. અપ્રાપ્તગર⁵ અપ્રાપ્તગર⁶ ॥
 3. અપ્રાપ્તગર⁷ અપ્રાપ્તગર⁸ પ્રાપ્તિ⁹ ॥
 4. અપ્રાપ્તગર¹⁰ પ્રાપ્તિ¹¹ ॥

୧. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୨. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୩. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୪. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୫. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୬. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୭. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୮. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୯. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୧୦. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୧୧. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୧୨. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୧୩. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୧୪. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୧୫. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୧୬. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୧୭. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୧୮. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୧୯. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥ ୨୦. ଶ୍ରୀମଦ୍ଭଗବତ୍ ॥

¹⁸ ¹⁸
 19 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044 1045 10

අප්‍රාඨාන²³ 1 ²⁴ කානා අනාභිප²⁵ බිඳ 1 භානි²⁸
 පණ්ණාසක²⁶ ඵඤ්ඤාපාදාසංඝාතා 1 භික්ෂුකා²⁷ පණ්ණාසක²⁸
 භාග්‍ය 1 භාග්‍යා²⁹ භික්ෂු 1 භාග්‍යා³⁰ 1
 පුණ්ණාසක³¹ 1 භාග්‍යා³² 1 භාග්‍යා³³ 1 34 කානා³⁵
 බි³⁴ 1 භාග්‍යා³⁵ 1
 භාග්‍යා³⁶ 1 භාග්‍යා³⁷ 1 →

1) A general description of sadāsiwatattva is found in the

Tattvajñāna leaf 3: කළකම් සදාසිවඤ්ඤා භාග්ගි 1
 ප්‍රාභා භාග්ගි කිංකළකම් මිග ඉකම් මිපුරු චු
 මිපුරුමිපුරුමිපුරු මිග 1 මිපුරු මිපුරුමිපුරුමිපුරු භාග්ගි 1
 කළක පඤ්ඤා පාපුරුකම් කළක 1 සදාසිවඤ්ඤා භාග්ගි 1
 කළක 1 1 පිපුරුකම් 1 පුපුරුකම් 1 ක්‍රියාකම් 1
 කළකම් කො මිකළුරු සදාසිවඤ්ඤා භාග්ගි 1

Adji Somkya p.4 (= Dutch trans. TBG.84 p.441-2)
 gives a detailed explanation of the sadāsiwatattwa.

The sadāsiwacakra is dealt with in
 Tantrāloka 1.18 comm. vol.1 p.42. Also see Ziesenis:
 Studien zur Geschichte des Sivaismus BK9. deel 98 p.143.
 2) A ඉරු, BC DEFG ඉරු. The adjective Siwa here
 refers to the sadāsiwa in its auspicious, benign
 or benevolent function, which is clear in the
 Tantrāloka 1.104 vol. 1 p.147:

शासनशेधनपालनपाचनयोगात्स सर्वमुपकुसते ।

तेन पतिः क्रोयोमय एव शिवो नाशिवं किमपि तत्र ॥

4) ABCG ඉරුමි, DEF ඉරුමි. The appearance of
 o instead of u is not a rare phenomenon:
oktami for uktami (wrh. 10), OJ. mokta and moktah for
 Skt. mukta, OJ. nopura for skt. nūpura, Jav. sonya
 for skt. śūnya, Sund. and Malay bopati as well
 as bupati for skt. bhūpati, Sund. ponigawa for skt.

11-13] puṅgava, Bal. gowa = guwa for skt. guhā, Min. sam-
porono for skt. samipūrṇa (Prof. Gondar: Sanskrit in
Indonesia p. 241)

Sylvain Lévi, in his Sanskrit Texts from Bal.,
introd. pp. xix, xx says: "But I could not succeed in
tracing a Sanskrit Indian text of the Sandhyā worship
combining Sūrya and Śiva, as does our text, in
one deity, Parama-Ādityas'iva or paramaśivāditya" ...
... "I have looked all through the Indices of the
Epigraphia Indica for kings, officers or ordinary men
called after the name of the god Ādityas'iva or
śivāditya; I have found only one śivasūrya Kavi
mentioned in an inscription (Ep. Ind. xix, 94) of king
Venkatapati of the Carnatic dated 1535 Śaka (1613 A.D.). No
name of that kind occurs, as far as I know in
the epigraphy of Cambodia and Champa, where names
such as Somas'iva and śivasoma are found." It is
strange that the aṣṭamūrtis of Śiva should have
escaped Sylvain Lévi's attention, where Śiva is
extolled as Sūryamūrti. In the Devapūjā-nirṇaya
section of the Ahnika-prakarana (chapter) of the Śiṣṭa-
yajur-śākhya-karmakāṇḍa-pradīpa p. 181 the adoration
of the eight mūrtis runs: ॐ शरीय क्षितिमूर्तये नमः । ॐ

[11-13]

भवाय जलमूर्तये नमः । ॐ रुद्राय अग्निमूर्तये नमः । ॐ उग्राय वायुमूर्तये
नमः । ॐ भीमाय आकाशमूर्तये नमः । ॐ पशुपतये यजमानमूर्तये नमः ।
ॐ महादेवाय सोममूर्तये नमः । ॐ ईशानाय सूर्यमूर्तये नमः । मूर्तयोऽष्टौ
शिवस्यैताः पूर्वदिक्क्रमयोगतः ॥

Hiranyakesīya-brahmakarma-samuccaya in its
section 27 entitled Pārthiva-linga-pūjā p. 25 gives the eight
directions in which the eight mūrtis are to be worshipped:

ॐ शर्वाय क्षितिमूर्तये नमः इति लिङ्गस्य पूर्वदिग्भागे वेद्याम् । ॐ भवाय
जलमूर्तये नमः इतीशान्याम् । ॐ रुद्राय तेजोमूर्तये नमः इत्युत्तरस्याम् । ॐ
उग्राय वायुमूर्तये नमः इति वायव्याम् । ॐ भीमाय आकाशमूर्तये नमः
इति पश्चिमायां । ॐ पशुपतये यजमानमूर्तये नमः इति नैऋत्याम् ।
ॐ महादेवाय सोममूर्तये नमः इति दक्षिणस्याम् । ॐ ईशानाय
सूर्यमूर्तये नमः इत्याग्नेय्याम् । इत्यष्टासु दिक्षु वेद्यामष्टमूर्तिभ्यां कृत्वा ॥

In the Śiva-sahasranāma-stotra st. 105 (Bṛhat-stotra
ratnākara p. 171) aryamā, savitā, raviḥ (all synonyms of
the Sun) are given as the other names of Śiva:

उभावस्सर्वगो वायुर्यमा सीविता शिवः ।

The identity of the Rudra (= Śiva) with Sūrya is
alluded to in the Hiranya-keśīya-brahmakarma-
samuccaya, section 40 (Śivātharva śīrṣa) p. 43 : यो वै

रुद्रः स भगवान् यन्त्र सूर्यस्तस्मै वै नमो नमः ।

In the Dakṣiṇāmūrti-stotra 8. 19 p. 163 the Supreme
Being (= Dakṣiṇāmūrti = Śiva) is compared to the Sun:

11-13]

मानुवत्पुरुषः परः .

For Śiva as Sūrya see also Saurapurāṇa and W. Jahn; Das Saurapurāṇam, Strassburg 1908.

Also cf. the Balinese Wedaparikrama, 127 (Sylvain Lévi's Sanskrit Texts from Bāli p. 29): ॐ ॐ परमेशिवसूर्याय नमः । ॐ ॐ सदाशिवसूर्याय नमः । ॐ ॐ सदासुतसूर्याय नमः । ॐ ॐ महादेवसूर्याय नमः । ॐ मं ईश्वरसूर्याय नमः । ॐ उं विष्णुसूर्याय नमः । ॐ ॐ ब्रह्मसूर्याय नमः ।

The Sadāśiva is the saguṇa form of the caitana-tattva and intimately connected with Sūrya. This relationship is evident in the Trisikhibrahmanopaniṣad, Mantrabhāṣya, st. 153^{ab}, 155^d (in The Yoga Upaniṣads p. 148) in the Saguna-dhyāna where we have: सूर्यकोटिद्युतिपरं नित्योदितमयोक्षजम् and सूर्यकोटिसमपुमम् .

d) ABDE गजध्वजाक्षु , CG गजध्वजाक्षु . The reading of CG cetanatūra is a later effort at simplification. caitta is an adjectival form of citta recorded in PW. 1058 from "A Lecture on the Vedānta-sāra" (Allahabad 1850) No. 74 Colebr. Misc. Ess. I, 392; and MW. further adds the scholia on Bādarāyaṇa's Brāhma-sūtra 2.2.18 and Prabodha-candrodaya. Thus the whole quarter means the "Sadāśiva form of the caitta (i.e. cetana) tattva"; refer to st. 6 गजध्वजाक्षु गजध्वजाक्षु

[11-13]

न्युक्त] १ पञ्चदशपञ्च १ शङ्खपञ्च १ दीपपञ्च १
 ७) A^०पि, CG शङ्खपञ्च, E शङ्खपञ्च.

७) B C E F G ०का (without visarga), D शङ्ख.

८) A B D F ०का, C E G चक्रपञ्च. Cf. Svachchandatantira comm.

on. 1.69 vol. 1 p. 58: सगुणः सकलो हेयो निर्गुणः निष्कलः शिवः. Also see n. 4.

९) A C G पञ्च, B D F पुरा, E^०पि. In the Svachchanda-
 tantra 11.19 vol. 5 p. 1 vyāpti is given as the differentiat-
 ing characteristic of sadāśiva: व्यापी चैव सदाशिवः. In the
 Yājñikyaupaniṣad-vivaraṇa of Taittirīyopaniṣad (Adyar 1949)
 1.82-83^{ab} p. 12 the maheśvara is described as vyāpti
 and ota as well as as protā which qualities
 are also referred to in our text st. 14 under the description
 of the vibhūṣakti of sadāśiva:

सकमद्वयतत्त्वात्मा स व्यापी सन्महेश्वरः ।

दीर्घतन्तुवद्वैतः स्यात्प्रजालु सकलास्वपि ॥

प्रेतस्तिर्यक्तन्तुवच्च सर्वत्रैवावीतच्छते ।

10) A C G ०पञ्चपञ्चपञ्च, B D ०पञ्चपञ्च, E F ०पञ्चपञ्च
 पञ्च. The comm. on Tantrāloka 1.103 vol. 1 p. 146 reads:

अविहतगतिः स. यस्माद्देवस्तस्यात्सदाशिवो गीतः. The use of
 √गम् in अविहतगतिः is parallel to √चर् in our

प्रचर्यते. He is unhindered or unimpeded (अविहतगतिः)
 because of His being formless (arūpa). Thus the above

11-13]

passage is complementary to our quarter: अनपत्वात्प्रचरति.

11) A ग्राह्यमन्त्र, BE °ग्र°, CG ग्रह्य°, D ग्राह्यमन्त्र.

In our text the sadāśiva is first described as all pervasive (vyāpī) and then as the creator (utpādakah).

Similarly in the Yājñikyupaniṣad-vivaraṇa of Tattvīyopaniṣad

1.82-85 p.12 the mahāśvara is first spoken of as vyāpī (st. 82), ota (ibid.) and protā (st. 83) and then as the utpādakah (st. 85) : अवत्युत्पादकस्यापि स्वयमुत्पादकः पितुः. The similarity in the sequence is striking.

12) 21°, G 21ग्रह्य. na sādhakah means "one who does not further or promote, i.e. destroyer" in contrast to utpādakah "the creator". These two are in reference to the three well-known powers of the Lord, viz. the powers of creation, preservation and destruction, and further two more śaktis are called nigraha (or tiro-dhāna) and anugraha (Prof. O. Schrader: Introduction to the Pañcarātra and the Āhikudhnya-Samhitā p. 88). In this quarter the Lord is said to be the creator (utpādakah) and the non-promoter. (na sādhakah) i.e. destroyer.

13) 6 ग्रह्य (BEF ग्रह्यग्रन्थ 2112. This quarter refers to the fact that sadāśiva is everactive in conferring his divine grace (anugraha) on the entire world, which is clear from the Sat-trimisat-tattva-sandoha st. 3 p. 3 :

स्वेच्छाशक्त्युद्गीर्णं जगदात्मतया समाच्छाद्य ।

निवसन्स एव निखिलानुग्रहनिः सदाशिवेऽभिहतः ॥

where निखिलानुग्रहनिः verbally corresponds to our तत्तस्या-
नुग्रहपरः. In the Tantrāloka 16. 56-57^{ab} vol. 9 p. 2 we have:

एकोपायेन देवेशो विश्वानुग्रहणात्मकः ॥

यागेनैवानुग्रहणीति किं किं मन्त्रचरान्तरम् ।

Quarter 57^b suggests the possibility of reading : तत्तस्य
नानुग्रहपरः in our text, but that gives an extra
syllable which can be avoided only by omitting tat,
which will be too radical an emendation. "tattasya
seems to be a case of a compound arisen from an
āmredita. Cf. Ram. 3.10.5 kālakāleṣu = kāle kāle, MBh.
13.47.59 pūrvapūro = pūrvah pūrvah." (Prof. Gonda).

In Śraicchandatantra 1.3 vol. 1 p. 2 (also quoted in the
comm. on Tantrāloka 1.1 vol. 1 p. 7) the powers of creation,
destruction and anugraha appear side by side like our
śloka:

सृष्टिः संसारकर्तारं विलयस्थितिकारकम् ।

अनुग्रहकरं देवं प्रगतीति विनाशनम् ॥

So also in the Śiva-sūtra-vārtika comm. on sūtra 3.29

p. 70 : एवं सृष्टिस्थितिद्वंसरक्षानुग्रहकृद्भिः ।

The co-occurrence of omniscience, omnipotence
and anugraha in b and d of our text is paralleled

11-13]

by the Svacchandantia 12.1128 vol. 5^B p.411 : सर्वज्ञः सर्वकर्ता च

निग्रहानुग्रेह रतः .

14) C जगन्मयपञ्चागम, G जगन्मयपञ्चागम. The sadvāsīwa has been said to be Sūrya in st. 11^a whence the present epithet vīrocanakarah has been assigned to him. It is evident in the Viṣṇu-sahasranāma-stotra p. 162 where Sūrya is immediately preceded by vīrocana : रविर्विलोचनः सूर्यः सविता रविलोचनः.

15) ABDEF °ज्ये , CG °ज्ये .

16) A र्यपुष्टल्ल , BCDEF G °ल्ल .

17-17) A °ख्युर्ख्ये, BE °ख्युर्ख्ये, CG °ख्युर्ख्ये, DF °ख्युर्ख्ये - (F °ख्युर्ख्ये). The Viṣṇū-ānā-bhairava st. 169 p. 95 gives all

the three epithets in the same sequence : सर्वज्ञः सर्वकर्ता च व्यापकः परमेश्वरः . So also Stava-cintāmaṇi st. 31 p. 39 : सर्वज्ञः सर्वकृत्सर्वमसीति ज्ञानशालिनाम् where सर्वमसि is equal to vibhakt . Most of the other works contain only the first two :

तदस्याकृत्रिमो धर्मो ज्ञत्वकर्तृत्वलक्षणः ।

यतस्तदीप्सितं सर्वं जानाति च करोति च ॥

Spandakāvya 1.10 p. 41, also quoted in the comm. on

Spandasandoha p. 7.

ज्ञातृत्वमपि कर्तृत्वं स्वातन्त्र्यं तस्य केवलम् ।

Dakṣiṇāmūrti-stotra comm. (2), p. 50 (quoted in

K.C. Pandey : Abhinavagupta, An Historical and Philosophi-
cal Study p. 89). [11-13]

कर्तरि ज्ञातरे स्वात्मन्यादिसिद्धे महेश्वरे ।

Śivara-pratyabhijñā-vimarśinī 1. 29 (quoted in ibid).

जगत्कर्तुमर्तुं वा चान्यथा कर्तुमीशते ।

यः स ईश्वर इत्युक्तः सर्वज्ञत्वादिभिर्गुणैः ॥

Sarasvatīrahasyopaniṣad st. 51.

18-18) ABDEF अरुणायुक्ता २ लुञ्जार्, CG अरुणायुक्ता २ लुञ्जार्.

19-19) ABDE २४४४ (E ४४४) २४४४ (B ४४) ४४४, CG २४४४

२४ ४४४ ४४४४. Cf. Tantrāloka 6.43 vol. 4 p. 39: बुद्धिमाता
सदाशिवः. In our daily worship we have the famous

stanza:

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सरवा त्वमेव ।

त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देवदेव ॥

20) १४४४४४, CG °२१°.

21) A ४४४४४४, BDEF °२१° (४४४) ४४४४४, CG २४४४४४४.

Cf. Mrgendratantva 1.13.169 p. 339: सर्वदुरवप्रशमनं ययास्य कुरुते सः

and the Weda-parikrama 100 (Sylvain Lévi's Sanskrit
Texts from Bati p. 23):

ॐ पुणम्या भस्करं देवं सर्वम्लेशविनाशनम् ।

पुणम्यादित्यशिवार्थं शुक्तिमुक्तिवरपदम् ॥

22) ACG ४४४४४४, BE ४४ (E २) ४४, DF ४४४४ (F ४४). The

quarter of "may be a contamination: janmani-janmani and

11-13] yathājanma 'according to earthly existence' > yathā janmani-janmani" (Prof. Gonda). The reading can also be: सदा जन्मनि जन्मनि.

23) ACG २५५५५५५५, BDEF २५५५५५५५.

24) ACFG om.

25) B °रत्न°, CG °२०°, DE २५२०°.

26) ADF २५(२५)२५५५५५ (F २५), CG °रत्न°. The usual meaning of padmāsana in OT. works (e.g. Korawāśrama pp. 34, 70, 72 and Nawaruci p. 42) is the common yogic āsana described in *Ahikudhnyasamhitā* 31.34 vol. 2 p. 294, *Darśanopaniṣad* 3.4 (in *The Yoga Upaniṣads* p. 159), etc. But in the present context it means the 'lotus-seat', which in the Balinese tradition is the seat of the Supreme God, surrounded by Bhatāra Wisnu (N.), Is'wara (E.), Bhatāra Brahmā (S.), etc. (Prof. Gonda: *Sanskrit in Indonesia* p. 135).

27) CG २५५५५५५५, DF °गङ्गा२५५५५५५५.

28) AF २५५५५५५५ (F २५), CG २५५५५५५५.

29) F om.

30) A °२०°, CG २५२०°. In the vedic language vibhu (with long ū) also occurs. MW. does not give the compound vibhuśakti, though vibhutva is quoted from the Upaniṣads, *Sarvadarśana-saṅgraha* etc. in the sense

[11-13

- The compound catusakti is not found in MW.

36) A 0.26° , CG 0.293° .

- 37) CG am. mndy . See n. 35.

ප්‍රකාශන¹ : නිගමනය සඳහාය , ප්‍රකාශන¹ තත්වය .

11-13] ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸

සමාධිපතානු⁷⁰ තානු⁸⁰ 1

[14

ඉ මුත් කතා⁸¹ සමාධිපතානු⁸² සාධාධිපතානු⁸³
 තානු⁸⁴ 1 ඉසුකි⁸⁵ වෙ පු⁸⁶ අප්පිප්පාසක⁸⁷ 1 අකුකු⁸⁸ 1
 සුසා⁸⁹ 1 සිපතානු⁹⁰ 1 සොගුසු⁹¹ 1 සොගුසු 1 ප්‍රිදුසු⁹² 1
 ප්‍රිසාසු⁹³ 1 සිසාසු⁹⁴ 1 වෙ පු⁹⁵ අකුකු⁹⁶ වෙ සිසාසුකි
 කතා⁹⁷ 1 ඉසුපතා⁹⁸ සුසා⁹⁹ සුපතා පතා¹⁰⁰ සොසා¹⁰¹ 1
 102 අපි පුපි¹⁰³ සිපතාසානු¹⁰⁴ ප්‍රාසා¹⁰⁵ පසා¹⁰⁶ 1 පපුකි
 පුපුසා¹⁰⁷ ප්‍රාසා¹⁰⁸ පසාසා¹⁰⁹ කතා¹¹⁰ 1 සුසා¹¹¹ සා පතා¹¹²
 පසා¹¹³ වෙ පු¹¹⁴ අකුකු¹¹⁵ 1 වෙ පු¹¹⁶ සුසා¹¹⁷ පුසා¹¹⁸
 අකුකු¹¹⁹ 1 සිපතානු¹²⁰ පුසා¹²¹ සුසා¹²² 1 සොගුසු¹²³ පුසා¹²⁴
 සිපතානු¹²⁵ 1 සොගුසු¹²⁶ පුසා¹²⁷ සොගුසු¹²⁸ 1 ප්‍රිදුසු¹²⁹
 130 පුසා¹³¹ සොගුසු¹³² 1 ප්‍රිසාසු¹³³ පුසා¹³⁴ ප්‍රිදුසු¹³⁵ 1
 136 සිසාසු¹³⁷ පුසා¹³⁸ ප්‍රිසාසු¹³⁹ 1 ප්‍රිසාසු¹⁴⁰ පුසා¹⁴¹
 ප්‍රිසාසු¹⁴² 13 තානු¹⁴³ සිසාසුකි¹⁴⁴ සුපතා¹⁴⁵ වෙ පු¹⁴⁶ පසාසා¹⁴⁷ 1 සුසා¹⁴⁸ පුසා¹⁴⁹
 150 පසා¹⁵¹ පුසා¹⁵² 153 පසාසා¹⁵⁴ 155 පසාසා¹⁵⁶ 157 පසාසා¹⁵⁸ 159
 160 පසාසා¹⁶¹ 162 පසාසා¹⁶³ 164 පසාසා¹⁶⁵ 166 පසාසා¹⁶⁷ 168
 169 පසාසා¹⁷⁰ 171 පසාසා¹⁷² 173 පසාසා¹⁷⁴ 175 පසාසා¹⁷⁶ 177
 178 පසාසා¹⁷⁹ 180 පසාසා¹⁸¹ 182 පසාසා¹⁸³ 184 පසාසා¹⁸⁵ 186
 187 පසාසා¹⁸⁸ 189 පසාසා¹⁹⁰ 191 පසාසා¹⁹² 193 පසාසා¹⁹⁴ 195
 196 පසාසා¹⁹⁷ 198 පසාසා¹⁹⁹ 200 පසාසා²⁰¹ 202 පසාසා²⁰³ 204
 205 පසාසා²⁰⁶ 207 පසාසා²⁰⁸ 209 පසාසා²¹⁰ 211 පසාසා²¹² 213
 214 පසාසා²¹⁵ 216 පසාසා²¹⁷ 218 පසාසා²¹⁹ 220 පසාසා²²¹ 222
 223 පසාසා²²⁴ 225 පසාසා²²⁶ 227 පසාසා²²⁸ 229 පසාසා²³⁰ 231
 232 පසාසා²³³ 234 පසාසා²³⁵ 236 පසාසා²³⁷ 238 පසාසා²³⁹ 240
 241 පසාසා²⁴² 243 පසාසා²⁴⁴ 245 පසාසා²⁴⁶ 247 පසාසා²⁴⁸ 249
 250 පසාසා²⁵¹ 252 පසාසා²⁵³ 254 පසාසා²⁵⁵ 256 පසාසා²⁵⁷ 258
 259 පසාසා²⁶⁰ 261 පසාසා²⁶² 263 පසාසා²⁶⁴ 265 පසාසා²⁶⁶ 267
 268 පසාසා²⁶⁹ 270 පසාසා²⁷¹ 272 පසාසා²⁷³ 274 පසාසා²⁷⁵ 276
 277 පසාසා²⁷⁸ 279 පසාසා²⁸⁰ 281 පසාසා²⁸² 283 පසාසා²⁸⁴ 285
 286 පසාසා²⁸⁷ 288 පසාසා²⁸⁹ 290 පසාසා²⁹¹ 292 පසාසා²⁹³ 294
 295 පසාසා²⁹⁶ 297 පසාසා²⁹⁸ 299 පසාසා³⁰⁰ 301 පසාසා³⁰² 303
 304 පසාසා³⁰⁵ 306 පසාසා³⁰⁷ 308 පසාසා³⁰⁹ 310 පසාසා³¹¹ 312
 313 පසාසා³¹⁴ 315 පසාසා³¹⁶ 317 පසාසා³¹⁸ 319 පසාසා³²⁰ 321
 322 පසාසා³²³ 324 පසාසා³²⁵ 326 පසාසා³²⁷ 328 පසාසා³²⁹ 330
 331 පසාසා³³² 333 පසාසා³³⁴ 335 පසාසා³³⁶ 337 පසාසා³³⁸ 339
 340 පසාසා³⁴¹ 342 පසාසා³⁴³ 344 පසාසා³⁴⁵ 346 පසාසා³⁴⁷ 348
 349 පසාසා³⁵⁰ 351 පසාසා³⁵² 353 පසාසා³⁵⁴ 355 පසාසා³⁵⁶ 357
 358 පසාසා³⁵⁹ 360 පසාසා³⁶¹ 362 පසාසා³⁶³ 364 පසාසා³⁶⁵ 366
 367 පසාසා³⁶⁸ 369 පසාසා³⁷⁰ 371 පසාසා³⁷² 373 පසාසා³⁷⁴ 375
 376 පසාසා³⁷⁷ 378 පසාසා³⁷⁹ 380 පසාසා³⁸¹ 382 පසාසා³⁸³ 384
 385 පසාසා³⁸⁶ 387 පසාසා³⁸⁸ 389 පසාසා³⁹⁰ 391 පසාසා³⁹² 393
 394 පසාසා³⁹⁵ 396 පසාසා³⁹⁷ 398 පසාසා³⁹⁹ 400 පසාසා⁴⁰¹ 402
 403 පසාසා⁴⁰⁴ 405 පසාසා⁴⁰⁶ 407 පසාසා⁴⁰⁸ 409 පසාසා⁴¹⁰ 411
 412 පසාසා⁴¹³ 414 පසාසා⁴¹⁵ 416 පසාසා⁴¹⁷ 418 පසාසා⁴¹⁹ 420
 421 පසාසා⁴²² 423 පසාසා⁴²⁴ 425 පසාසා⁴²⁶ 427 පසාසා⁴²⁸ 429
 430 පසාසා⁴³¹ 432 පසාසා⁴³³ 434 පසාසා⁴³⁵ 436 පසාසා⁴³⁷ 438
 439 පසාසා⁴⁴⁰ 441 පසාසා⁴⁴² 443 පසාසා⁴⁴⁴ 445 පසාසා⁴⁴⁶ 447
 448 පසාසා⁴⁴⁹ 450 පසාසා⁴⁵¹ 452 පසාසා⁴⁵³ 454 පසාසා⁴⁵⁵ 456
 457 පසාසා⁴⁵⁸ 459 පසාසා⁴⁶⁰ 461 පසාසා⁴⁶² 463 පසාසා⁴⁶⁴ 465
 466 පසාසා⁴⁶⁷ 468 පසාසා⁴⁶⁹ 470 පසාසා⁴⁷¹ 472 පසාසා⁴⁷³ 474
 475 පසාසා⁴⁷⁶ 477 පසාසා⁴⁷⁸ 479 පසාසා⁴⁸⁰ 481 පසාසා⁴⁸² 483
 484 පසාසා⁴⁸⁵ 486 පසාසා⁴⁸⁷ 488 පසාසා⁴⁸⁹ 490 පසාසා⁴⁹¹ 492
 493 පසාසා⁴⁹⁴ 495 පසාසා⁴⁹⁶ 497 පසාසා⁴⁹⁸ 499 පසාසා⁵⁰⁰ 501
 502 පසාසා⁵⁰³ 504 පසාසා⁵⁰⁵ 506 පසාසා⁵⁰⁷ 508 පසාසා⁵⁰⁹ 510
 511 පසාසා⁵¹² 513 පසාසා⁵¹⁴ 515 පසාසා⁵¹⁶ 517 පසාසා⁵¹⁸ 519
 520 පසාසා⁵²¹ 522 පසාසා⁵²³ 524 පසාසා⁵²⁵ 526 පසාසා⁵²⁷ 528
 529 පසාසා⁵²⁹ 530 පසාසා⁵³¹ 532 පසාසා⁵³³ 534 පසාසා⁵³⁵ 536
 537 පසාසා⁵³⁸ 539 පසාසා⁵⁴⁰ 541 පසාසා⁵⁴² 543 පසාසා⁵⁴⁴ 545
 546 පසාසා⁵⁴⁷ 548 පසාසා⁵⁴⁹ 550 පසාසා⁵⁵¹ 552 පසාසා⁵⁵³ 554
 555 පසාසා⁵⁵⁶ 557 පසාසා⁵⁵⁸ 559 පසාසා⁵⁶⁰ 561 පසාසා⁵⁶² 563
 564 පසාසා⁵⁶⁵ 566 පසාසා⁵⁶⁷ 568 පසාසා⁵⁶⁹ 570 පසාසා⁵⁷¹ 572
 573 පසාසා⁵⁷⁴ 575 පසාසා⁵⁷⁶ 577 පසාසා⁵⁷⁸ 579 පසාසා⁵⁸⁰ 581
 582 පසාසා⁵⁸³ 584 පසාසා⁵⁸⁵ 586 පසාසා⁵⁸⁷ 588 පසාසා⁵⁸⁹ 590
 591 පසාසා⁵⁹² 593 පසාසා⁵⁹⁴ 595 පසාසා⁵⁹⁶ 597 පසාසා⁵⁹⁸ 599
 600 පසාසා⁶⁰¹ 602 පසාසා⁶⁰³ 604 පසාසා⁶⁰⁵ 606 පසාසා⁶⁰⁷ 608
 609 පසාසා⁶¹⁰ 611 පසාසා⁶¹² 613 පසාසා⁶¹⁴ 615 පසාසා⁶¹⁶ 617
 618 පසාසා⁶¹⁹ 620 පසාසා⁶²¹ 622 පසාසා⁶²³ 624 පසාසා⁶²⁵ 626
 627 පසාසා⁶²⁸ 629 පසාසා⁶³⁰ 631 පසාසා⁶³² 633 පසාසා⁶³⁴ 635
 636 පසාසා⁶³⁷ 638 පසාසා⁶³⁹ 640 පසාසා⁶⁴¹ 642 පසාසා⁶⁴³ 644
 645 පසාසා⁶⁴⁶ 647 පසාසා⁶⁴⁸ 649 පසාසා⁶⁵⁰ 651 පසාසා⁶⁵² 653
 654 පසාසා⁶⁵⁵ 656 පසාසා⁶⁵⁷ 658 පසාසා⁶⁵⁹ 660 පසාසා⁶⁶¹ 662
 663 පසාසා⁶⁶⁴ 665 පසාසා⁶⁶⁶ 667 පසාසා⁶⁶⁸ 669 පසාසා⁶⁷⁰ 671
 672 පසාසා⁶⁷³ 674 පසාසා⁶⁷⁵ 676 පසාසා⁶⁷⁷ 678 පසාසා⁶⁷⁹ 680
 681 පසාසා⁶⁸² 683 පසාසා⁶⁸⁴ 685 පසාසා⁶⁸⁶ 687 පසාසා⁶⁸⁸ 689
 690 පසාසා⁶⁹¹ 692 පසාසා⁶⁹³ 694 පසාසා⁶⁹⁵ 696 පසාසා⁶⁹⁷ 698
 699 පසාසා⁶⁹⁹ 700 පසාසා⁷⁰¹ 702 පසාසා⁷⁰³ 704 පසාසා⁷⁰⁵ 706
 707 පසාසා⁷⁰⁸ 709 පසාසා⁷¹⁰ 711 පසාසා⁷¹² 713 පසාසා⁷¹⁴ 715
 716 පසාසා⁷¹⁷ 718 පසාසා⁷¹⁹ 720 පසාසා⁷²¹ 722 පසාසා⁷²³ 724
 725 පසාසා⁷²⁶ 727 පසාසා⁷²⁸ 729 පසාසා⁷³⁰ 731 පසාසා⁷³² 733
 734 පසාසා⁷³⁵ 736 පසාසා⁷³⁷ 738 පසාසා⁷³⁹ 740 පසාසා⁷⁴¹ 742
 743 පසාසා⁷⁴⁴ 745 පසාසා⁷⁴⁶ 747 පසාසා⁷⁴⁸ 749 පසාසා⁷⁵⁰ 751
 752 පසාසා⁷⁵³ 754 පසාසා⁷⁵⁵ 756 පසාසා⁷⁵⁷ 758 පසාසා⁷⁵⁹ 760
 761 පසාසා⁷⁶² 763 පසාසා⁷⁶⁴ 765 පසාසා⁷⁶⁶ 767 පසාසා⁷⁶⁸ 769
 770 පසාසා⁷⁷¹ 772 පසාසා⁷⁷³ 774 පසාසා⁷⁷⁵ 776 පසාසා⁷⁷⁷ 778
 779 පසාසා⁷⁸⁰ 781 පසාසා⁷⁸² 783 පසාසා⁷⁸⁴ 785 පසාසා⁷⁸⁶ 787
 788 පසාසා⁷⁸⁹ 790 පසාසා⁷⁹¹ 792 පසාසා⁷⁹³ 794 පසාසා⁷⁹⁵ 796
 797 පසාසා⁷⁹⁸ 799 පසාසා⁸⁰⁰ 801 පසාසා⁸⁰² 803 පසාසා⁸⁰⁴ 805
 806 පසාසා⁸⁰⁷ 808 පසාසා⁸⁰⁹ 810 පසාසා⁸¹¹ 812 පසාසා⁸¹³ 814
 815 පසාසා⁸¹⁶ 817 පසාසා⁸¹⁸ 819 පසාසා⁸²⁰ 821 පසාසා⁸²² 823
 824 පසාසා⁸²⁵ 826 පසාසා⁸²⁷ 828 පසාසා⁸²⁹ 830 පසාසා⁸³¹ 832
 833 පසාසා⁸³⁴ 835 පසාසා⁸³⁶ 837 පසාසා⁸³⁸ 839 පසාසා⁸⁴⁰ 841
 842 පසාසා⁸⁴³ 844 පසාසා⁸⁴⁵ 846 පසාසා⁸⁴⁷ 848 පසාසා⁸⁴⁹ 850
 851 පසාසා⁸⁵² 853 පසාසා⁸⁵⁴ 855 පසාසා⁸⁵⁶ 857 පසාසා⁸⁵⁸ 859
 860 පසාසා⁸⁶¹ 862 පසාසා⁸⁶³ 864 පසාසා⁸⁶⁵ 866 පසාසා⁸⁶⁷ 868
 869 පසාසා⁸⁶⁹ 870 පසාසා⁸⁷¹ 872 පසාසා⁸⁷³ 874 පසාසා⁸⁷⁵ 876
 877 පසාසා⁸⁷⁸ 879 පසාසා⁸⁸⁰ 881 පසාසා⁸⁸² 883 පසාසා⁸⁸⁴ 885
 886 පසාසා⁸⁸⁷ 888 පසාසා⁸⁸⁹ 890 පසාසා⁸⁹¹ 892 පසාසා⁸⁹³ 894
 895 පසාසා⁸⁹⁶ 897 පසාසා⁸⁹⁸ 899 පසාසා⁹⁰⁰ 901 පසාසා⁹⁰² 903
 904 පසාසා⁹⁰⁵ 906 පසාසා⁹⁰⁷ 908 පසාසා⁹⁰⁹ 910 පසාසා⁹¹¹ 912
 913 පසාසා⁹¹⁴ 915 පසාසා⁹¹⁶ 917 පසාසා⁹¹⁸ 919 පසාසා⁹²⁰ 921
 922 පසාසා⁹²³ 924 පසාසා⁹²⁵ 926 පසාසා⁹²⁷ 928 පසාසා⁹²⁹ 930
 931 පසාසා⁹³² 933 පසාසා⁹³⁴ 935 පසාසා⁹³⁶ 937 පසාසා⁹³⁸ 939
 940 පසාසා⁹⁴¹ 942 පසාසා⁹⁴³ 944 පසාසා⁹⁴⁵ 946 පසාසා⁹⁴⁷ 948
 949 පසාසා⁹⁵⁰ 951 පසාසා⁹⁵² 953 පසාසා⁹⁵⁴ 955 පසාසා⁹⁵⁶ 957
 958 පසාසා⁹⁵⁹ 960 පසාසා⁹⁶¹ 962 පසාසා⁹⁶³ 964 පසාසා⁹⁶⁵ 966
 967 පසාසා⁹⁶⁸ 969 පසාසා⁹⁷⁰ 971 පසාසා⁹⁷² 973 පසාසා⁹⁷⁴ 975
 976 පසාසා⁹⁷⁷ 978 පසාසා⁹⁷⁹ 980 පසාසා⁹⁸¹ 982 පසාසා⁹⁸³ 984
 985 පසාසා⁹⁸⁶ 987 පසාසා⁹⁸⁸ 989 පසාසා⁹⁹⁰ 991 පසාසා⁹⁹² 993
 994 පසාසා⁹⁹⁵ 996 පසාසා⁹⁹⁷ 998 පසාසා⁹⁹⁹ 1000 පසාසා¹⁰⁰¹ 1002
 1003 පසාසා¹⁰⁰⁴ 1005 පසාසා¹⁰⁰⁶ 1007 පසාසා¹⁰⁰⁸ 1009 පසාසා¹⁰¹⁰ 1011
 1012 පසාසා¹⁰¹³ 1014 පසාසා¹⁰¹⁵ 1016 පසාසා¹⁰¹⁷ 1018 පසාසා¹⁰¹⁹ 1020
 1021 පසාසා¹⁰²² 1023 පසාසා¹⁰²⁴ 1025 පසාසා¹⁰²⁶ 1027 පසාසා¹⁰²⁸ 1029
 1030 පසාසා¹⁰³¹ 1032 පසාසා¹⁰³³ 1034 පසාසා¹⁰³⁵ 1036 පසාසා¹⁰³⁷ 1038
 1039 පසාසා¹⁰⁴⁰ 1041 පසාසා¹⁰⁴² 1043 පසාසා¹⁰⁴⁴ 1045 පසාසා¹⁰⁴⁶ 1047
 1048 පසාසා¹⁰⁴⁹ 1050 පසාසා¹⁰⁵¹ 1052 පසාසා¹⁰⁵³ 1054 පසාසා¹⁰⁵⁵ 1056
 1057 පසාසා¹⁰⁵⁸ 1059 පසාසා¹⁰⁶⁰ 1061 පසාසා¹⁰⁶² 1063 පසාසා¹⁰⁶⁴ 1065
 1066 පසාසා¹⁰⁶⁷ 1068 පසාසා¹⁰⁶⁹ 1070 පසාසා¹⁰⁷¹ 1072 පසාසා¹⁰⁷³ 1074
 1075 පසාසා¹⁰⁷⁶ 1077 පසාසා¹⁰⁷⁸ 1079 පසාසා¹⁰⁸⁰ 1081 පසාසා¹⁰⁸² 1083
 1084 පසාසා¹⁰⁸⁵ 1086 පසාසා¹⁰⁸⁷ 1088 පසාසා¹⁰⁸⁹ 1090 පසාසා¹⁰⁹¹ 1092
 1093 පසාසා¹⁰⁹⁴ 1095 පසාසා¹⁰⁹⁶ 1097 පසාසා¹⁰⁹⁸ 1099 පසාසා¹¹⁰⁰ 1101
 1102 පසාසා¹¹⁰³ 1104 පසාසා¹¹⁰⁵ 1106 පසාසා¹¹⁰⁷ 1108 පසාසා¹¹⁰⁹ 1110
 1111 පසාසා¹¹¹² 1113 පසාසා¹¹¹⁴ 1115 පසාසා¹¹¹⁶ 1117 පසාසා¹¹¹⁸ 1119
 1120 පසාසා¹¹²¹ 1122 පසාසා¹¹²³ 1124 පසාසා¹¹²⁵ 1126 පසාසා¹¹²⁷ 1128
 1129 පසාසා¹¹³⁰ 1131 පසාසා¹¹³² 1133 පසාසා¹¹³⁴ 1135 පසාසා¹¹³⁶ 1137
 1138 පසාසා¹¹³⁹ 1140 පසාසා¹¹⁴¹ 1142 පසාසා¹¹⁴³ 1144 පසාසා¹¹⁴⁵ 1146
 1147 පසාසා¹¹⁴⁸ 1149 පසාසා¹¹⁵⁰ 1151 පසාසා¹¹⁵² 1153 පසාසා¹¹⁵⁴ 1155
 1156 පසාසා¹¹⁵⁷ 1158 පසාසා¹¹⁵⁹ 1160 පසාසා¹¹⁶¹ 1162 පසාසා¹¹⁶³ 1164
 1165 පසාසා¹¹⁶⁶ 1167 පසාසා¹¹⁶⁸ 1169 පසාසා¹¹⁷⁰ 1171 පසාසා¹¹⁷² 1173
 1174 පසාසා¹¹⁷⁵ 1176 පසාසා¹¹⁷⁷ 1178 පසාසා¹¹⁷⁹ 1180 පසාසා¹¹⁸¹ 1182
 1183 පසාසා¹¹⁸⁴ 1185 පසාසා¹¹⁸⁶ 1187 පසාසා¹¹⁸⁸ 1189 පසාසා¹¹⁹⁰ 1191
 1192 පසාසා¹¹⁹³ 1194 පසාසා¹¹⁹⁵ 1196 පසාසා¹¹⁹⁷ 1198 පසාසා¹¹⁹⁹ 1200
 1201 පසාසා¹²⁰² 1203 පසාසා¹²⁰⁴ 1205 පසාසා¹²⁰⁶ 1207 පසාසා¹²⁰⁸ 1209
 1210 පසාසා¹²¹¹ 1212 පසාසා¹²¹³ 1214 පසාසා¹²¹⁵ 1216 පසාසා¹²¹⁷ 1218
 1219 පසාසා¹²²⁰ 1221 පසාසා¹²²² 1223 පසාසා¹²²⁴ 1225 පසාසා¹²²⁶ 1227
 1228 පසාසා¹²²⁹ 1230 පසාසා¹²³¹ 1232 පසාසා¹²³³ 1234 පසාසා¹²³⁵ 1236
 1237 පසාසා¹²³⁸ 1239 පසාසා¹²⁴⁰ 1241 පසාසා¹²⁴² 1243 පසාසා¹²⁴⁴ 1245
 1246 පසාසා¹²⁴⁷ 1248 පසාසා¹²⁴⁹ 1250 පසාසා¹²⁵¹ 1252 පසාසා¹²⁵³ 1254
 1255 පසාසා¹²⁵⁶ 1257 පසාසා¹²⁵⁸ 1259 පසාසා¹²⁶⁰ 1261 පසාසා¹²⁶² 1263
 1264 පසාසා¹²⁶⁵ 1266 පසාසා¹²⁶⁷ 1268 පසාසා¹²⁶⁹ 1270 පසාසා¹²⁷¹ 1272
 1273 පසාසා¹²⁷⁴ 1275 පසාසා¹²⁷⁶ 1277 පසාසා¹²⁷⁸ 1279 පසාසා¹²⁸⁰ 1281
 1282 පසාසා¹²⁸³ 1284 පසාසා¹²⁸⁵ 1286 පසාසා¹²⁸⁷ 1288 පසාසා¹²⁸⁹ 1290
 1291 පසාසා¹²⁹² 1293 පසාසා¹²⁹⁴ 1295 පසාසා¹²⁹⁶ 1297 පසාසා¹²⁹⁸ 1299
 1300 පසාසා¹³⁰¹ 1302 පසාසා¹³⁰³ 1304 පසාසා¹³⁰⁵ 1306 පසාසා¹³⁰⁷ 1308
 1309 පසාසා¹³¹⁰ 1311 පසාසා¹³¹² 1313 පසාසා¹³¹⁴ 1315 පසාසා¹³¹⁶ 1317
 1318 පසාසා¹³¹⁹ 1320 පසාසා¹³²¹ 1322 පසාසා¹³²³ 1324 පසාසා¹³²⁵ 1326
 1327 පසාසා¹³²⁸ 1329 පසාසා¹³³⁰ 1331 පසාසා¹³³² 1333 පසාසා¹³³⁴ 1335
 1336 පසාසා¹³³⁷ 1338 පසාසා¹³³⁹ 1340 පසාසා¹³⁴¹ 1342 පසාසා¹³⁴³ 1344
 1345 පසාසා¹³⁴⁶ 1347 පසාසා¹³⁴⁸ 1349 පසාසා¹³⁵⁰ 1351 පසාසා¹³⁵² 1353
 1354 පසාසා¹³⁵⁵ 1356

¹⁴¹ 14] 140 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

यस्मिन्निदं सर्वमोतप्रोतम् .

2) A විශාල, D කුඩා.

वक्त्रं पश्चिमं परमेशितुः।

4) A 27x27, B C D E F G 2(27x27) 12x12.

14]

5) ABCDEF प्रुप्रु रुँ(रुँ).

6-6) G om.

7) ABDEF प्रुप्रु , C प्रुप्रु..

8) ABC प्रुप्रु रु(रुँ)रु , DEF प्रुप्रु(रु)रु.

9) A रुँरुप्रु , BDEF रुँरु(रुँरु)रु , C रुँरुप्रु.

10) ABCE रुँरु , DF रुँरु.

11) ABCDF रुँ(रुँरु)रु , E रुँरु.

12) W रुँ.

13-13) ACG रुँरु , F रुँरु.

14) A रुँरु , F रुँरु.

15) A रुँरु , CG रुँरु , F रुँरु.

16) A om. danda. All the mss. give the danda but A does not, perhaps to justify and clarify the re-occurrence of this sentence, which is the protasis of the ndatan katon (the apodosis).

17) E रुँरु.

18-18) A रुँरु , BE रुँरु , CG रुँरु , B रुँरु. In all the Sanskrit works eta is the expression, never ita:

अस्मिन्निदं सर्वमोतप्रोतम् (Vatukopaniṣad, in Unpublished upaniṣads Adyar 1933, p. 317); and ओतः प्रोतश्च विभुः पुजासु (Yājñikyopaniṣad-vivarana of Taittirīyopaniṣad p. 11). Note the co-occurrence of eta and prota with vibhu.

19) ABCDEG प्रुप्रु , F प्रुप्रु. Cf. Mantrikopaniṣad

(in The Sāmānya Vedānta Upaniṣads p. 231): यस्मिन् सर्वमिदं ज्ञेयं ब्रह्म
स्थावरजङ्गमम् .

2.) BDF om.

21) A ചങ്ങി ചുരുട്ടുക, BDE ഞെരുക്കുക (മുള) , C ഞെരുക്കുക, G ചങ്ങി ചുരുട്ടുക. The simile occurs in Nārada-parivṛājakopaniṣad

(in The Minor Upanisads p. 152): येन सर्वमिदं प्रोक्तं सूत्रे मणिगणा इव.
Also see Brahmopanisad 2.3. It is interesting to note the v.l.
proktain for prastain in the two mss. of the Nārada-pari-
vrājakopanisad.

In all cases in the wsh. prota is spelt as prokta; so also in our ms. of Tattvajñāna.

22) ACG \Rightarrow $\frac{1}{2}$, D $\Rightarrow \frac{1}{2}$.

23) F^0 ଚଳାଳା.

24) F om.

25) CG 254.

26) BCDEFG ର (DF ଇ) ଇମ୍ପ୍ରାକ୍ତି. C. Tattvajñāna

අංක 5 : නව නිවෙස් පිහිටි ප්‍රදේශයේ (ms. පිටපත) , මුලින්

[illegible][illegible]

ප්‍රතිපත්ති (ප්‍රතිපත්ති) ප්‍රතිපත්ති ප්‍රතිපත්ති

કોઈ દાખા, સુચના, અભિપ્રાય, લાક્ષણિકતા, પ્રતિપત્તિ, વગેરે

14]

१ गङ्गा दुर्गा प्रज्ञा ॥

27) E $\frac{1}{2}$ $\frac{1}{2}$.

28) A °26°, CG °263. Adjī Sankya p.5 (= Dutch trans. TRG.
84 p.442) also explains the wibhu'sakti.

29) CG add 251.

30) A 029°. The word prabhuśakti occurs in Tantrasāra comm. on 6th Āhnikā p. 47. Also cf. Adji Sankya p. 5 (= Dutch trans.

TBG. 84 p. 442).

3) A જીભાળી.

3) A නැත, BC නැත, DEF නැත (F න), G නැත.

In Kawādha, wādha stands for Sanskrit bādha. The replacement of ba by wa is a common fact in OT, as in the title of our work itself wāshapati stands for Bṛhaspati. Wādha along with bādha occurs in ONA. ; Kawādhakan (p. 92) and Kawādhakana (p. 132) occur in the Bhīṣmaparwa. In the Tattwajñāna leaf 4, Kawādha is replaced by the synonymous Kalangghaman in the same context of defining prabhuśakti:
 ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ ॐ नमो भगवते वासुदेवाय ॥

33) $A \overset{n_1}{\Delta \delta}$.

34) A \hat{y}_j .

35) A 2m2m2m, BCG 2m2m2m (B2m)2m, DF 2m2m2m.

36) $AF \cong 0$, $BCG \cong 0$

37) A පැය ෩කි.

38) CG गी.

39) ACEG गी, D गीमळी.

40) ACG गी, BF गी, DF गी. In the important Pañcaratna-work Pañskarasaṃhitā 27.52 p. 113 we have this word: मन्त्रात्मजं हरिम्; and its synonym mantramūrti (ibid. 4.200 p. 18); and mantresvara (ibid. 20.102 p. 92), also see R. C. Bhandarkar: Vaiṣṇavism Śaivism and Minor Religious Systems (in Collected Works of Sir R. C. Bhandarkar vol. 4 Poona 1929, p. 178).

41-41) CG om.

42) A om.

43) A गी, CDFG गी.

44) A गी, BCDG गी, E गी.

45-45) ACEG गी, BDF गी.

46) B गी.

47) CDFG गी.

48) W गी.

49-49) BD गी.

50) गी, CEG गी, D गी, F गी.

51-51) W गी. The dative is due to the influence of its use with नमः in the worship.

Sadāśiva is possessed of a body unlike ourselves, but one made up of powers and mantras corresponding

4]

to the different parts of the human body: परमेश्वरस्य हि मल-
कर्मदिजालसंभवेन प्रकृतं शरीरं न भवति । किन्तु शान्तम् । शक्तिरूपै-
रीशानादिभिः पञ्चभिर्मन्त्रैर्मस्तकादिकल्पयामीशानमस्तकम् , तत्पुरुष-
क्वचोऽचोरहृदयो , वामदेवगुह्यः , सद्योजातपाद ईश्वर इति प्रसिद्ध्या
यथाक्रमानुग्रहीतरोभावदानलक्षणस्थिति लक्षणोद्भवलक्षणकृत्यपञ्चकारणं स्वेच्छा-
निर्मितं तच्छरीरं न चास्मच्छरीरसदृशम् ।

तद्वपुः पञ्चभिर्मन्त्रैः पञ्चकृत्येपयोगिभिः ।

ईशतत्पुरुषाव्यचोरवामाद्यैर्मस्तकादिभ्यः ॥

Sarvadarśana-saṁgraha, ch. *Saivadarśana* p.67.

He is endowed with a body to facilitate worship
and meditation by the devotees: निराकारे च्यानपूजाद्यसंभवेन
भक्तानुग्रहकरणाय तत्तदाकारग्रहणाविरोधात् । तदुक्तं श्रीमतपौष्करे -
साध्यकस्य तु रक्षार्थं तस्य रूपमिदं स्मृतम् । अन्यथापि - अकार-
वांस्त्वं नियमादुपास्यो न वस्त्वनाकारमुपैति बुद्धिः । (ibid. p.67).

In the *Pañcabrahmanopaniṣad* (in *The Śaiva Upaniṣads*, Adyar 1950, pp. 80-83) characteristics of all the five forms are described in detail.

The pentad has occupied an important part in worship, as in the *Sivatrī-pūjā* (in *Pūjā-samuccaya* pp. 88-89) where its mantras are an integral part of the ritual. Significantly the deity is sadāśiva (श्री सदाशिवो देवता) and it is for pleasing sadāśiva (श्री सदाशिवप्रीत्यर्थं) that these mantras are recited in

[14]

the nyāsa, pūjana and japa. Herein the pentad is also correlated to the different parts of the body:

श्री सदाशिवदेवतायै नमो हृदि ॥ ॐ नं तत्पुरुषाय नमः हृदये ॥ ॐ
मं अचोराय नमः पादयोः ॥ ॐ शिं सद्योजाताय नमः गुह्ये ॥
ॐ वां वामदेवाय नमः मूर्ध्नि ॥ ॐ यं ईशानाय नमः मुखे ॥

The sequence of the different forms of the pentad and its correlation with the various body parts is not always the same:

	Wrhaspatitattva		Sarvadarśanasamgraha		Pañcabrahmanopanishad	
ईशान	1*	मूर्ध्नि	1	मस्तक	5	मुख
तत्पुरुष	2	वक्त्र	2	वक्त्र	1	हृदय
अचोर	3	हृदय	3	हृदय	2	पाद
वामदेव	4	गुह्य	4	गुह्य	4	मूर्ध्नि
सद्योजात	5	मूर्ति	5	पाद	3	गुह्य

(* The figures refer to the sequence of the pentad in their respective works).

The Sarvadarśanasamgraha corresponds exactly to the Wrh. and in Wrh. we can therefore also have the reading pāda instead of mūrti, which emendation is also supported by the Pañcabrahmanopanishad.

On the other hand, the comm. on Yajñikya-

14]

nisad-vivarana of Taittirīyopaniṣad pp. 46-48 calls the pentad 'five faces' and does not connect them with different parts of the body (इत्थं पञ्चब्रह्ममन्त्राः पञ्चवक्त्रनिरूपकाः). —

Sadyojāta faces to the West (सद्योजाताभिधं वक्त्रं पश्चिमं परमेशितुः। comm. st. 338)

Vāmadeva " " " North (उदगवक्त्रात्मको देवो वामदेवः उकीर्तितः। " " 341)

Aghora " " " South (अघोरनामको देवो दक्षिणस्यात्मकः शिवः। " " 343)

Tatpuruṣa " " " East (अत्र तत्पुरुषो नाम पाञ्चवक्त्रात्मक ईरितः। " " 346)

Īśāna " " " 'Up' (ऊर्ध्ववक्त्रो महर्षेर्देवो वेदशास्त्रादिकाश्च। " " 348)

In the pañcavaktrapūjā part of the pradōṣapūjā (in Pūjāsamuccaya p. 31) the assignment of directions to the pentad is slightly different from the preceding:

अथ पञ्चवक्त्रपूजा ॥ ... सद्योजाताय नमः पूर्ववक्त्रं पूजयामि ॥ ...
वामदेवाय नमः दक्षिणवक्त्रं पूजयामि ॥ ... तत्पुरुषाय नमः उत्तरवक्त्रं
पूजयामि ॥ ... अघोराय नमः पश्चिमवक्त्रं पूजयामि ॥ ... ईशानाय
नमः ऊर्ध्ववक्त्रं पूजयामि ॥

In the pañcakalāśapūjā subdivision of the pañcāyatanapūjā the pentad is adored with some variations in their directions:

सद्योजातादिपञ्चकलशपूजां करिष्ये ॥

सद्योजातं प्रपद्यामि सद्योजाताय नमो नमः ।

भवे भवे नातिभवे भजस्व मां भवोद्भवाय नमः ॥ १ ॥

पश्चिमकलशमभिमन्त्र्य ॥

वामदेवाय नमो ज्येष्ठाय नमः ज्येष्ठाय नमो रुद्राय नमः

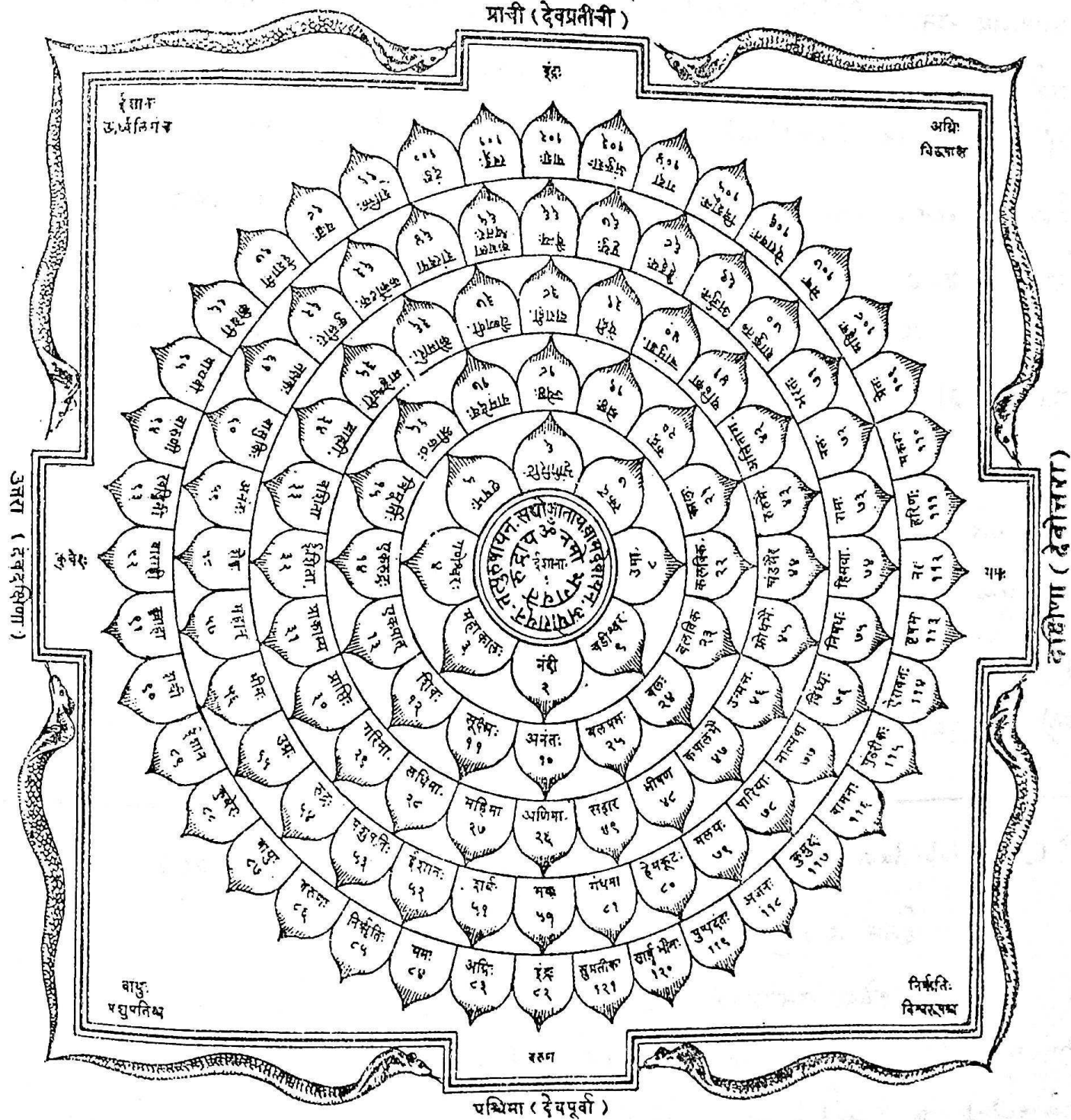
14]

from Bali p. 17.

The pentad occupies a key position in the rudra-yantra which is a circular diagram like the well-known mandalas of Sino-Japanese Buddhism. The yantra is further interesting for us as it also includes the astavidyāsana and astaiśvarya which occur in our text just a little later. The pentad occurs as the innermost circle of the diagram, astavidyāsana come in the third circle, and the eight aiśvaryas have a place, in the fourth. The configuration of this yantra, according to the Skanda-purāṇa school, is detailed by the Hiraṇyakeśīya-brahma-karma-samuccaya § 297 p. 328 = Rgvedīya-brahmakarma-samuccaya § 285 p. 316 whence the passages relevant to our text are cited below:

पञ्चपद्मात्मकं वृत्तं चतुस्त्रिंशच्च भृष्टहम् ॥ सत्त्वं रजस्तम
इति त्रिगुणैः परितो वृत्तम् ॥ चतुर्द्वारं द्वादेशे बहिर्नागसमावृतम् ॥ रुद्रपीठमिति ख्यातं
देवतास्तत्र विन्यसेत् ॥ चत्वारिंशच्छ्रुतं चैकं देवतानामुदाहृतम् ॥ कर्णिका-
मध्यदेशे तु रुद्रं पञ्चास्यमालिखेत् ॥ नमो भगवते रुद्रायैतितारादिकं न्यसेत् ॥
सोयं दशाक्षरो मन्त्रः सर्वकामार्थसिद्धिदः ॥ उपवादिनमो तानिपञ्चास्यानि ततः
परम् ॥ सद्योजातं वामदेवमघोरं तदनन्तरं । ततस्तत्पुरुषं प्रोक्तमीशानं पञ्चमं
क्रमात् ॥ उपानमिदमारब्धातं प्रथमावरणे ततः ॥ ... अनन्तं च तथा सूक्ष्मं शिवं
चैकपदं तथा ॥ एकरुद्रं त्रिमूर्तिं च श्रीकण्ठं वामदेवकम् ॥ ज्येष्ठं श्लेष्ठां रुद्रं कालं
कलकिरणम् ॥ ... तृतीयावरणे पद्मे चतुर्विंशहूले तथा ॥ अणिमा मीमा चैव गौरमा
लघिमा तथा ॥ प्राप्तिः प्राणम्यमीशित्वं वशित्वं नाष्टसिद्धयः ॥ ... this rudra-diagram
is sketched on the opposite page.

પ્રાણી (દેવપ્રતીની)



14]

In Balinese worship and Or. Siddhanta system the pentad occupies a very important place, e.g. : ॐ इं ईशानाय नमः । अंगुष्ठसाधन । ॐ तं तत्पुरुषाय नमः । अनामिका । ॐ अं अक्षराय नमः । calilingan (ringfinger) । ॐ वं वामदेवाय नमः । तर्जनी । ॐ सं सद्याय नमः । मध्यमाङ्गुल । (Wedaparikrama st. in Sylvain Lévi's Sanskrit Texts from Bali p. 14) and ॐ इं ईशानाय नमः । ॐ तं तत्पुरुषाय नमः । ॐ अं अक्षराय नमः । ॐ वं वामदेवाय नमः । ॐ सं सद्याय नमः । (ibid. p. 31*).

ॐ vijas, Sa (Sadyojāta), Ba for Wa (Wāmadewa), Ta (Tatpuruṣa), A (Aghora), Ṛ (Ṛśāna) (ओं सं वं तं अं इं नमः स्वाहा) are scattered here there and everywhere in Or. works. See Goris pp. 42, 62, 94; and Ziesenis: Studien zur Geschichte des Śivaismus I BK9. deel 98 p. 83 f.

52) F ११२३।. Yogavisaya of Minanātha st. 16 and Yogamārtanda

* Cf. Vedapādastava st. 24 (in Bṛhat-stotra-ratnakara p. 185):

ईशान ते तत्पुरुष नमो क्षराय ते सदा ।

वामदेव नमस्तुभ्यं सद्योजाताय वै नमः ॥

In all the passages Sylvain Lévi has sādhyā which we have corrected to sadya, an abridged form of sadyojāta quoted by MW. from a lexicon (also see Ziesenis: Studien zur Geschichte des Śivaismus I BK9. deel 98 p. 89).

CC-0. In Public Domain. Funding by IKS-MoE

55) A 0° , B 25° , C 0° 25 25 25 25.

56) DF n_1 .

57) AE ଉପର ଅଂଶ , B C D F G ଉପର ଅଂଶ :

58-58) A sm.

59) E ॐ , because of the preceding jñā thus making the word dūrasarwa-jñāna.

6) B C D G "ဟု , E F ချက်ခါ ဟု.

61) CG add අනුප්පාදන පාලන : ප්‍රතිපත්තිමය ප්‍රතිපාදන

62) A adds २५ ३५, ३००. According to the Tattva-jñāna leaf 3 these are the three types of the jñāna-sakti — (i) dūrādarsāna (ii) dūrasrawana (iii) dūrātma-

[illegible]

These three are also explained in Adji Samkya p.4

[14]

In MW. the word dūradarbana occurs in a different sense from ours, though dūradaravana is quoted from the Pañcarātra. The third quality has different designations in the OT. works: dūrasarvajña in Wsh. (dūratma-sarvajña in two mss. out of seven), dūrajñāna in Agastyaparwa and Adji Sankya, and dūratmaka in Tattvajñāna; all four of them are new to MW.

64) AEF အမှတ်ပျက် , CG အမှတ်ပျက် , BD^{၁၀၀}။

66) CG. om. this sentence here, as they have had it previously in n. 61.

68) ACG ~~ozer~~, $BDEF$ m.

7b) A ṛṣi, BCEG ṛṣi(CER). Note the stem-form in ms. A in anīmā (n. 69) and laghīmā.

7) ACG Σ L Σ E Σ M Σ A Σ G, BDEF Σ E. The stem form in the

14]

three mss. A, C and G is to be noted.

72) ABCDFG °२१°.

73) ACDEFG °३°, B °३°.

74) A ཨམ་པ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་, B ཨམ་པ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་, C ཨམ་པ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་, DEF ཨམ་པ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་, G ཨམ་པ་ལྷ་མོ་.

The parallels to these eight *ais'varyas* are given in st. 66-74 where the text defines them.

75) CG om.

76) A ཨམ་པ་ལྷ་མོ་ལྷ་མོ་, BDEF °१२°, CG ཨམ་པ་ལྷ་མོ་ལྷ་མོ་. In the *Ahimbudhanya-samhitā* 1.89 vol. 1 p. 6 Śiva is adored as being *ais'varyagunapūrṇa* : ཨེམ་པ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ རྒྱུ་ལྷ་མོ་ སྐྱེ་ལྷ་མོ་.

77) A °२०°, CG °२०°, D °२०°.

78) A ལྷ་མོ་.

79) CG °२०°, DE ལྷ་མོ་.

80) F om.

81) A ལྷ་མོ་.

82) ACG °२०°, DE ལྷ་མོ་.

83) AE om., BDF ཨམ་པ་ལྷ་མོ་ལྷ་མོ་, C ཨམ་པ་ལྷ་མོ་, G ཨམ་པ་ལྷ་མོ་ལྷ་མོ་.

This compound is not found in ONW., indexes to the critical editions of OT texts and MW.

84) CG ལྷ་མོ་, DF ལྷ་མོ་.

85) E om.

86) ACG ཨམ་པ་ལྷ་མོ་ལྷ་མོ་, D ཨམ་པ་ལྷ་མོ་, F ལྷ་མོ་. The words

astawidyāsana and widyāsana have not been found in MW., ONW., and indexes to the critical editions of OT. texts. In Sanskrit texts the corresponding expression is astavidyēśvara. In our text the word īśvara has been replaced by āsana, with which it is tempting to compare the transition of meaning of the English word 'chair' from its original sense of 'seat' to "an official seat, a seat of authority, state or dignity" and thence its application to "the presiding officer or authority itself".

The eight vidyēśvaras are enumerated in Kashmir works as:

अनन्तश्चैव सूक्ष्मश्च तथा चैव शिवोत्तमः ॥

एकनेत्रैकसद्वै च त्रिनेत्रश्च प्रकीर्तितः ।

क्षीकण्ठश्च शिखण्डी च द्वेया विद्येश्वरः क्स्मात् ॥

Svacchandatantrā 10. 1161^{cd} 1162 vcl. 5^B p. 493.

अनन्तश्चैतनुः सूक्ष्मः क्षीकण्ठश्च शिवोत्तमः ॥

शिखण्डी चैकनेत्रश्च एकसद्वैस्तथापरः ।

विद्येश्वरात्मकान्पाशान्दीक्षाकाले विशोधयेत् ॥

ibid. 1103^{cd} 1104 vcl. 5^B p. 458

अन्येषामपि सप्तकोटिसंख्यातानां मन्त्राणामनन्तेशादयः

एवाष्टवीशितार इति वस्तुमारभते —

तेषामनन्तः सूक्ष्मश्च तथा चैव शिवोत्तमः ।

14]

एकनेत्रैकरुद्रौ च त्रिमूर्तिश्चाभितयुतिः ॥

श्रीकण्ठः शिखण्डी च राजराजेश्वराः ।

Mrgendratantva 1.4. 3-4 p. 122.

तासांमुपारि दीपघ्नीर्देवो विद्याधिपः स्थितः ।

ibid. 1.13. 157^{ab} p. 332.

ताद्विद्येश्वराष्टकं निर्दिष्टं बहुदेवतैः —

अनन्तश्चैव सूक्ष्मश्च तथैव च शिवोत्तमः

एकनेत्रस्तथैवैकरुद्रश्चापि त्रिमूर्तिः ॥

श्रीकण्ठश्च शिखण्डी च प्रोक्ताः विद्येश्वराः क्रमात् ।

Sarvadarśana-saṁgraha, ch. Śaivadarśana p. 69

In the Aṭhīkūdhya-saṁhitā 1.37 vol. 1 p. obeisance is paid to Śiva as vidyēśvara : विद्येश्वर नमस्तुभ्यं भूतेश्वर नमोऽस्तु ते .

In kṛjā-samuccaya p. 21 Śivāstōttaras'ata-nāma-stōtra st. 11 in Brhat-stōtra-ratnākara p. 186 Śiva is spoken of as the astamūrti, which is clarified by the comm. on Stava-cintāmaṇi st. 78 p. 88 as: पृथिव्यादि यजमानान्ताभिः मूर्तिभिः भगवानेव स्थित इति द्वैतस्य नामापि नास्ति इति अष्टमूर्तिपदाशयः ।

87) CG 240. Cf. Mrgendratantva 1.13.153 p. , 1.13.146 p. , 1.13.135 p. , and Mālīnarvijayottaratantva s. 26 p. 29: पुच्छो

माधवोऽजश्च अनन्तैकशिवावयः

88) DF २१५७४४३. Śivatama stands for Śivottama of

14

14

14

14

14

14

14

14

14

14

14

14

14

14

14

14

14

14

14

14]

105-105) BE लुप्तः।

106-106) BEF लुप्तः।, D लुप्तः।

107) A लुप्तः, F लुप्तः।

108) D लुप्तः।

109-109) CG लुप्तः।

110) ACG लुप्तः।, BD लुप्तः।, EF लुप्तः।

111) All, except E, om. the danda.

112) EF लुप्तः।

113) W add danda.

114) ABF लुप्तः।

115) A लुप्तः।, CFG लुप्तः।. Cf. *Linga-mahāpurāṇa* 50.18; 21 p. 78; and *Śiva-mahāpurāṇa* 7.31.24 p. 535;*Tantrāloka* 1.9 vol. 1 p. 28: जयति गुरुक एव श्री श्रीकण्ठे मुनि उस्थितः।

Svacchandatantra 8. 34-38 vol. 4 p. 22 gives the complete succession of beings through whom the knowledge was carried on from Śrīkanṭha to men:

श्रीकण्ठेनेश्वरात्प्राप्तं ज्ञानं परमदुर्लभम् ।

तेनापि तदधः प्रोक्तं रुद्राणामीश्वरेच्छ्रुत्वा ॥

पुद्गलाच्छ्रुत्वा रुद्रान्तं दीक्षयित्वा विद्यानतः ।

अथापि च पुरा दीक्षा तथा त्रैलोक्येन ॥

श्रीकण्ठेन पुरा दत्तं तन्त्रं सर्वधिसाधकम् ।

अथापि त्वं देवेशि साधिकारं समर्पितम् ॥

त्वमापि स्कन्दरुद्रेभ्यो ददस्व विधिपूर्वकम् ।

ब्रह्मविष्णुवन्देवानां वसुमातृदिवाकृताम् ॥

लोके संगृह्य नागानां यक्षाणां परमेश्वरे ।

कथयस्व ऋषीणां च ऋषिभ्यो मनुजेष्वपि ॥

Abhinavagupta also says that the spiritual knowledge was imparted to men by Śūkantha who while roaming over the mountain Kailāsa, was touched with pity for suffering humanity, which was then immersed in spiritual darkness caused by the disappearance of the Śaivāgamas.

(K.C. Pandey : Abhinavagupta, An Historical and Philosophical Study, p. 72).

116) D पुण्य.

117) ABF गी, E ग्री.

118) B ग्री, CG ग्री.

119) AB ग्री.

120) AF गी.

121) B ग्री, C ग्री, FG ग्री.

122) CG ग्री.

123) A ग्री, BE ग्री, CDFG ग्री.

124) A ग्री, CG ग्री.

125) ACDEG ग्री, F ग्री.

126) A ग्री, CG ग्री.

127) F ग्री.

128) CG ग्री.

14]

129) B C D F G ંગ.

130-130) A ંગંગંગ , B C G ંગંગંગી જા ં , F ંગંગંગી.

131) A C G ંગંગંગંગ , D ંગંગંગંગ , E ંગ , F ંગંગંગંગ.

Cf. Śiva-mahāpurāṇa 2.1.15.49 p.58 : सनकाया सुता मे हि मानसा
ब्रह्मसंमिताः .132) It refers to the astawidyāsana.

133) A ંગ.

134) G add danda.

135) A ંગ ંગંગંગંગંગંગી (aku occurs for the final -ku
of other mes.), C G ંગંગંગંગ , D F ંગંગંગંગંગ.

136) F ંગ.

137) G ંગ (A C G ંગ) ંગંગ.

138) A ંગ.

139) A C G ંગ (G ં) ંગંગંગ , B D E F ંગંગ (E ં) ંગંગ.

140-140) C G om. the whole sentence.

141) A B F ંગંગંગ (A ં) ંગંગ , E ંગંગંગંગ.

142) A ંગ ંગ.

143-143) B ંગંગંગ , C G ંગંગંગ.

144) A ંગંગ.

145) C G ંગંગ.

146) A ંગંગંગ , B C E G ંગંગંગ , D F ંગંગંગંગ.

147) A D ં (D ં) ં , B E F ં (F ં) ં , C G ં.

148) A ંગ , B ંગ.

[14]

149) ω γ₂².

15) CG ചുരുക്കച്ചിത്രം , E ചിത്രം.

151) Cf. Schomerus: Der Gaiva Siddhānta pp 104 ff., 209 ff.

152) CG သို့

153) DF $\frac{df}{dx}$

154) C D F G ° \square 72°

1557 A ဝဋ္ဋ .

157-158) ACG $\frac{1}{2}$ $\frac{1}{2}$, BE $\frac{1}{2}$ $\frac{1}{2}$, DF $\frac{1}{2}$ $\frac{1}{2}$.

157) A D ¹ ₂ ³ ₄ ⁵ ₆ ⁷ ₈ ⁹ ₁₀ ¹¹ ₁₂ ¹³ ₁₄ ¹⁵ ₁₆ ¹⁷ ₁₈ ¹⁹ ₂₀ ²¹ ₂₂ ²³ ₂₄ ²⁵ ₂₆ ²⁷ ₂₈ ²⁹ ₃₀ ³¹ ₃₂ ³³ ₃₄ ³⁵ ₃₆ ³⁷ ₃₈ ³⁹ ₄₀ ⁴¹ ₄₂ ⁴³ ₄₄ ⁴⁵ ₄₆ ⁴⁷ ₄₈ ⁴⁹ ₅₀ ⁵¹ ₅₂ ⁵³ ₅₄ ⁵⁵ ₅₆ ⁵⁷ ₅₈ ⁵⁹ ₆₀ ⁶¹ ₆₂ ⁶³ ₆₄ ⁶⁵ ₆₆ ⁶⁷ ₆₈ ⁶⁹ ₇₀ ⁷¹ ₇₂ ⁷³ ₇₄ ⁷⁵ ₇₆ ⁷⁷ ₇₈ ⁷⁹ ₈₀ ⁸¹ ₈₂ ⁸³ ₈₄ ⁸⁵ ₈₆ ⁸⁷ ₈₈ ⁸⁹ ₉₀ ⁹¹ ₉₂ ⁹³ ₉₄ ⁹⁵ ₉₆ ⁹⁷ ₉₈ ⁹⁹ ₁₀₀ ¹⁰¹ ₁₀₂ ¹⁰³ ₁₀₄ ¹⁰⁵ ₁₀₆ ¹⁰⁷ ₁₀₈ ¹⁰⁹ ₁₁₀ ¹¹¹ ₁₁₂ ¹¹³ ₁₁₄ ¹¹⁵ ₁₁₆ ¹¹⁷ ₁₁₈ ¹¹⁹ ₁₂₀ ¹²¹ ₁₂₂ ¹²³ ₁₂₄ ¹²⁵ ₁₂₆ ¹²⁷ ₁₂₈ ¹²⁹ ₁₃₀ ¹³¹ ₁₃₂ ¹³³ ₁₃₄ ¹³⁵ ₁₃₆ ¹³⁷ ₁₃₈ ¹³⁹ ₁₄₀ ¹⁴¹ ₁₄₂ ¹⁴³ ₁₄₄ ¹⁴⁵ ₁₄₆ ¹⁴⁷ ₁₄₈ ¹⁴⁹ ₁₅₀ ¹⁵¹ ₁₅₂ ¹⁵³ ₁₅₄ ¹⁵⁵ ₁₅₆ ¹⁵⁷ ₁₅₈ ¹⁵⁹ ₁₆₀ ¹⁶¹ ₁₆₂ ¹⁶³ ₁₆₄ ¹⁶⁵ ₁₆₆ ¹⁶⁷ ₁₆₈ ¹⁶⁹ ₁₇₀ ¹⁷¹ ₁₇₂ ¹⁷³ ₁₇₄ ¹⁷⁵ ₁₇₆ ¹⁷⁷ ₁₇₈ ¹⁷⁹ ₁₈₀ ¹⁸¹ ₁₈₂ ¹⁸³ ₁₈₄ ¹⁸⁵ ₁₈₆ ¹⁸⁷ ₁₈₈ ¹⁸⁹ ₁₉₀ ¹⁹¹ ₁₉₂ ¹⁹³ ₁₉₄ ¹⁹⁵ ₁₉₆ ¹⁹⁷ ₁₉₈ ¹⁹⁹ ₂₀₀ ²⁰¹ ₂₀₂ ²⁰³ ₂₀₄ ²⁰⁵ ₂₀₆ ²⁰⁷ ₂₀₈ ²⁰⁹ ₂₁₀ ²¹¹ ₂₁₂ ²¹³ ₂₁₄ ²¹⁵ ₂₁₆ ²¹⁷ ₂₁₈ ²¹⁹ ₂₂₀ ²²¹ ₂₂₂ ²²³ ₂₂₄ ²²⁵ ₂₂₆ ²²⁷ ₂₂₈ ²²⁹ ₂₃₀ ²³¹ ₂₃₂ ²³³ ₂₃₄ ²³⁵ ₂₃₆ ²³⁷ ₂₃₈ ²³⁹ ₂₄₀ ²⁴¹ ₂₄₂ ²⁴³ ₂₄₄ ²⁴⁵ ₂₄₆ ²⁴⁷ ₂₄₈ ²⁴⁹ ₂₅₀ ²⁵¹ ₂₅₂ ²⁵³ ₂₅₄ ²⁵⁵ ₂₅₆ ²⁵⁷ ₂₅₈ ²⁵⁹ ₂₆₀ ²⁶¹ ₂₆₂ ²⁶³ ₂₆₄ ²⁶⁵ ₂₆₆ ²⁶⁷ ₂₆₈ ²⁶⁹ ₂₇₀ ²⁷¹ ₂₇₂ ²⁷³ ₂₇₄ ²⁷⁵ ₂₇₆ ²⁷⁷ ₂₇₈ ²⁷⁹ ₂₈₀ ²⁸¹ ₂₈₂ ²⁸³ ₂₈₄ ²⁸⁵ ₂₈₆ ²⁸⁷ ₂₈₈ ²⁸⁹ ₂₉₀ ²⁹¹ ₂₉₂ ²⁹³ ₂₉₄ ²⁹⁵ ₂₉₆ ²⁹⁷ ₂₉₈ ²⁹⁹ ₃₀₀ ³⁰¹ ₃₀₂ ³⁰³ ₃₀₄ ³⁰⁵ ₃₀₆ ³⁰⁷ ₃₀₈ ³⁰⁹ ₃₁₀ ³¹¹ ₃₁₂ ³¹³ ₃₁₄ ³¹⁵ ₃₁₆ ³¹⁷ ₃₁₈ ³¹⁹ ₃₂₀ ³²¹ ₃₂₂ ³²³ ₃₂₄ ³²⁵ ₃₂₆ ³²⁷ ₃₂₈ ³²⁹ ₃₃₀ ³³¹ ₃₃₂ ³³³ ₃₃₄ ³³⁵ ₃₃₆ ³³⁷ ₃₃₈ ³³⁹ ₃₄₀ ³⁴¹ ₃₄₂ ³⁴³ ₃₄₄ ³⁴⁵ ₃₄₆ ³⁴⁷ ₃₄₈ ³⁴⁹ ₃₅₀ ³⁵¹ ₃₅₂ ³⁵³ ₃₅₄ ³⁵⁵ ₃₅₆ ³⁵⁷ ₃₅₈ ³⁵⁹ ₃₆₀ ³⁶¹ ₃₆₂ ³⁶³ ₃₆₄ ³⁶⁵ ₃₆₆ ³⁶⁷ ₃₆₈ ³⁶⁹ ₃₇₀ ³⁷¹ ₃₇₂ ³⁷³ ₃₇₄ ³⁷⁵ ₃₇₆ ³⁷⁷ ₃₇₈ ³⁷⁹ ₃₈₀ ³⁸¹ ₃₈₂ ³⁸³ ₃₈₄ ³⁸⁵ ₃₈₆ ³⁸⁷ ₃₈₈ ³⁸⁹ ₃₉₀ ³⁹¹ ₃₉₂ ³⁹³ ₃₉₄ ³⁹⁵ ₃₉₆ ³⁹⁷ ₃₉₈ ³⁹⁹ ₄₀₀ ⁴⁰¹ ₄₀₂ ⁴⁰³ ₄₀₄ ⁴⁰⁵ ₄₀₆ ⁴⁰⁷ ₄₀₈ ⁴⁰⁹ ₄₁₀ ⁴¹¹ ₄₁₂ ⁴¹³ ₄₁₄ ⁴¹⁵ ₄₁₆ ⁴¹⁷ ₄₁₈ ⁴¹⁹ ₄₂₀ ⁴²¹ ₄₂₂ ⁴²³ ₄₂₄ ⁴²⁵ ₄₂₆ ⁴²⁷ ₄₂₈ ⁴²⁹ ₄₃₀ ⁴³¹ ₄₃₂ ⁴³³ ₄₃₄ ⁴³⁵ ₄₃₆ ⁴³⁷ ₄₃₈ ⁴³⁹ ₄₄₀ ⁴⁴¹ ₄₄₂ ⁴⁴³ ₄₄₄ ⁴⁴⁵ ₄₄₆ ⁴⁴⁷ ₄₄₈ ⁴⁴⁹ ₄₅₀ ⁴⁵¹ ₄₅₂ ⁴⁵³ ₄₅₄ ⁴⁵⁵ ₄₅₆ ⁴⁵⁷ ₄₅₈ ⁴⁵⁹ ₄₆₀ ⁴⁶¹ ₄₆₂ ⁴⁶³ ₄₆₄ ⁴⁶⁵ ₄₆₆

158) BF Σ^0 , E^{η_1} .

159) A ∞ .

165) A D အိတ်ကု , B C E F G အိတ်ကု.

161) AC $\frac{1}{\sqrt{2}}$, $\frac{1}{\sqrt{2}}$

162) The word ātmatattva occurs in Śvetāśvatara Upaniṣad 2.15.

163-163) ACG မှန် , B မှန် , DEF မှန်.

164) D zu 26)

165/165) A की लयानि.

166) DF ०५०. The Ahirbudhnyā-saṁhitā 6.33 has the same simile but in a different context: सर्वात्मनां समष्टिः या कोषो मधुकृतमिव (a colony of selves is like cells in a honeycomb: Dasgupta vol. 3 p. 43). Cf. Schrader: Introduction to the Pāñcarātra and the Ahirbudhnyā-Saṁhitā p. 60 n. 3.

167) BE EM°.

- 14]
168-168) A ~ 2nd year, BE 1st year, CG 1st year, DF 1st year.
(F 1st) 1st year.
- 169) CG 1st year, DF 1st year.
- 170-170) AC 1st year, BE 1st year, DF 1st year, G 1st year. The reading is not very certain.
- 171) A 1st year, CG 1st year, D 1st year, F 1st year.
- 172) A CG 1st year.
- 173) BDEF 1st year.
- 174) ABDEF om. 1st year.
- 175) D 1st year.
- 176) DF add 1st year.
- 177) Cf. Svetāsvatara Upaniṣad 4.10 :

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।

तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥

- 178) CG 1st year, DF 1st year.
- 179) BE 1st year.
- 180) D 1st year.
- 181) BDEF 1st year.
- 182) W 1st year.
- 183) AD 1st year, F 1st year.
- 184) F 1st year.
- 185) B 1st year.

186) A $\frac{7}{24}^\circ$, C D F G $\frac{7}{24}^\circ$.

[15]

187) A $\frac{1}{2}$, CG $\frac{1}{2}$, F 0 .

188) A C G sm.

[Signature]

1. பழ² புலகன³ வ⁴ 1
 2. ப⁵ ப⁶ ப⁷ ப⁸ ப⁹ 1
 3. ப¹⁰ ப¹¹ ப¹² ப¹³ 1
 4. ப¹⁴ ப¹⁵ ப¹⁶ ப¹⁷ 1
 5. ப¹⁸ ப¹⁹ ப²⁰ ப²¹ 1
 6. ப²² ப²³ ப²⁴ ப²⁵ 1
 7. ப²⁶ ப²⁷ ப²⁸ ப²⁹ 1
 8. ப³⁰ ப³¹ ப³² ப³³ 1
 9. ப³⁴ ப³⁵ ப³⁶ ப³⁷ 1
 10. ப³⁸ ப³⁹ ப⁴⁰ ப⁴¹ 1
 11. ப⁴² ப⁴³ ப⁴⁴ ப⁴⁵ 1
 12. ப⁴⁶ ப⁴⁷ ப⁴⁸ ப⁴⁹ 1
 13. ப⁵⁰ ப⁵¹ ப⁵² ப⁵³ 1
 14. ப⁵⁴ ப⁵⁵ ப⁵⁶ ப⁵⁷ 1
 15. ப⁵⁸ ப⁵⁹ ப⁶⁰ ப⁶¹ 1
 16. ப⁶² ப⁶³ ப⁶⁴ ப⁶⁵ 1
 17. ப⁶⁶ ப⁶⁷ ப⁶⁸ ப⁶⁹ 1
 18. ப⁷⁰ ப⁷¹ ப⁷² ப⁷³ 1
 19. ப⁷⁴ ப⁷⁵ ப⁷⁶ ப⁷⁷ 1
 20. ப⁷⁸ ப⁷⁹ ப⁸⁰ ப⁸¹ 1
 21. ப⁸² ப⁸³ ப⁸⁴ ப⁸⁵ 1
 22. ப⁸⁶ ப⁸⁷ ப⁸⁸ ப⁸⁹ 1
 23. ப⁹⁰ ப⁹¹ ப⁹² ப⁹³ 1
 24. ப⁹⁴ ப⁹⁵ ப⁹⁶ ப⁹⁷ 1
 25. ப⁹⁸ ப⁹⁹ ப¹⁰⁰ ப¹⁰¹ 1
 26. ப¹⁰² ப¹⁰³ ப¹⁰⁴ ப¹⁰⁵ 1
 27. ப¹⁰⁶ ப¹⁰⁷ ப¹⁰⁸ ப¹⁰⁹ 1
 28. ப¹¹⁰ ப¹¹¹ ப¹¹² ப¹¹³ 1
 29. ப¹¹⁴ ப¹¹⁵ ப¹¹⁶ ப¹¹⁷ 1
 30. ப¹¹⁸ ப¹¹⁹ ப¹²⁰ ப¹²¹ 1
 31. ப¹²² ப¹²³ ப¹²⁴ ப¹²⁵ 1
 32. ப¹²⁶ ப¹²⁷ ப¹²⁸ ப¹²⁹ 1
 33. ப¹³⁰ ப¹³¹ ப¹³² ப¹³³ 1
 34. ப¹³⁴ ப¹³⁵ ப¹³⁶ ப¹³⁷ 1
 35. ப¹³⁸ ப¹³⁹ ப¹⁴⁰ ப¹⁴¹ 1
 36. ப¹⁴² ப¹⁴³ ப¹⁴⁴ ப¹⁴⁵ 1
 37. ப¹⁴⁶ ப¹⁴⁷ ப¹⁴⁸ ப¹⁴⁹ 1
 38. ப¹⁵⁰ ப¹⁵¹ ப¹⁵² ப¹⁵³ 1
 39. ப¹⁵⁴ ப¹⁵⁵ ப¹⁵⁶ ப¹⁵⁷ 1
 40. ப¹⁵⁸ ப¹⁵⁹ ப¹⁶⁰ ப¹⁶¹ 1
 41. ப¹⁶² ப¹⁶³ ப¹⁶⁴ ப¹⁶⁵ 1
 42. ப¹⁶⁶ ப¹⁶⁷ ப¹⁶⁸ ப¹⁶⁹ 1
 43. ப¹⁷⁰ ப¹⁷¹ ப¹⁷² ப¹⁷³ 1
 44. ப¹⁷⁴ ப¹⁷⁵ ப¹⁷⁶ ப¹⁷⁷ 1
 45. ப¹⁷⁸ ப¹⁷⁹ ப¹⁸⁰ ப¹⁸¹ 1
 46. ப¹⁸² ப¹⁸³ ப¹⁸⁴ ப¹⁸⁵ 1
 47. ப¹⁸⁶ ப¹⁸⁷ ப¹⁸⁸ ப¹⁸⁹ 1
 48. ப¹⁹⁰ ப¹⁹¹ ப¹⁹² ப¹⁹³ 1
 49. ப¹⁹⁴ ப¹⁹⁵ ப¹⁹⁶ ப¹⁹⁷ 1
 50. ப¹⁹⁸ ப¹⁹⁹ ப²⁰⁰ ப²⁰¹ 1
 51. ப²⁰² ப²⁰³ ப²⁰⁴ ப²⁰⁵ 1
 52. ப²⁰⁶ ப²⁰⁷ ப²⁰⁸ ப²⁰⁹ 1
 53. ப²¹⁰ ப²¹¹ ப²¹² ப²¹³ 1
 54. ப²¹⁴ ப²¹⁵ ப²¹⁶ ப²¹⁷ 1
 55. ப²¹⁸ ப²¹⁹ ப²²⁰ ப²²¹ 1
 56. ப²²² ப²²³ ப²²⁴ ப²²⁵ 1
 57. ப²²⁶ ப²²⁷ ப²²⁸ ப²²⁹ 1
 58. ப²³⁰ ப²³¹ ப²³² ப²³³ 1
 59. ப²³⁴ ப²³⁵ ப²³⁶ ப²³⁷ 1
 60. ப²³⁸ ப²³⁹ ப²⁴⁰ ப²⁴¹ 1
 61. ப²⁴² ப²⁴³ ப²⁴⁴ ப²⁴⁵ 1
 62. ப²⁴⁶ ப²⁴⁷ ப²⁴⁸ ப²⁴⁹ 1
 63. ப²⁵⁰ ப²⁵¹ ப²⁵² ப²⁵³ 1
 64. ப²⁵⁴ ப²⁵⁵ ப²⁵⁶ ப²⁵⁷ 1
 65. ப²⁵⁸ ப²⁵⁹ ப²⁶⁰ ப²⁶¹ 1
 66. ப²⁶² ப²⁶³ ப²⁶⁴ ப²⁶⁵ 1
 67. ப²⁶⁶ ப²⁶⁷ ப²⁶⁸ ப²⁶⁹ 1
 68. ப²⁷⁰ ப²⁷¹ ப²⁷² ப²⁷³ 1
 69. ப²⁷⁴ ப²⁷⁵ ப²⁷⁶ ப²⁷⁷ 1
 70. ப²⁷⁸ ப²⁷⁹ ப²⁸⁰ ப²⁸¹ 1
 71. ப²⁸² ப²⁸³ ப²⁸⁴ ப²⁸⁵ 1
 72. ப²⁸⁶ ப²⁸⁷ ப²⁸⁸ ப²⁸⁹ 1
 73. ப²⁹⁰ ப²⁹¹ ப²⁹² ப²⁹³ 1
 74. ப²⁹⁴ ப²⁹⁵ ப²⁹⁶ ப²⁹⁷ 1
 75. ப²⁹⁸ ப²⁹⁹ ப³⁰⁰ ப³⁰¹ 1
 76. ப³⁰² ப³⁰³ ப³⁰⁴ ப³⁰⁵ 1
 77. ப³⁰⁶ ப³⁰⁷ ப³⁰⁸ ப³⁰⁹ 1
 78. ப³¹⁰ ப³¹¹ ப³¹² ப³¹³ 1
 79. ப³¹⁴ ப³¹⁵ ப³¹⁶ ப³¹⁷ 1
 80. ப³¹⁸ ப³¹⁹ ப³²⁰ ப³²¹ 1
 81. ப³²² ப³²³ ப³²⁴ ப³²⁵ 1
 82. ப³²⁶ ப³²⁷ ப³²⁸ ப³²⁹ 1
 83. ப³³⁰ ப³³¹ ப³³² ப³³³ 1
 84. ப³³⁴ ப³³⁵ ப³³⁶ ப³³⁷ 1
 85

୧୦. ଶୁଭେ ମିତ୍ରା ଶ୍ରୀମତୀ ଶ୍ରୀମତୀ ୧ ମାସ ୨୫ ଦିନ
 ଶୁଭେ ୧୦ ଶ୍ରୀମତୀ ୧ ମାସ ୨୫ ଦିନ ୧ ମାସ ୨୫ ଦିନ
 ୧୧. ୧ ମାସ ୨୫ ଦିନ ୧ ମାସ ୨୫ ଦିନ ୧ ମାସ ୨୫ ଦିନ

The Sāṃkhya-kārikā 13 comes closest to our śloka:

सत्त्वं लघु प्रकाशमिष्टमुपष्टम्भकं चक्षुः च रजः ।

गुरु वरणम्मेव तमः प्रदीपवच्चार्थतो वृत्तिः ॥

Also compare the following:

सुखं तत्त्वं प्रकाशत्वात् प्रकाशो ह्लाद उच्यते ॥

दुःखं रजः क्रियात्मत्वाद् क्रिया हि तदतत्कर्मः ।

मोहस्तमो वरणकः प्रकाशभावयोगतः ॥

Tantrāloka 9.221^{cd} 222, vol. 6 p. 177.

सत्त्वं रजस्तमश्चैव प्रकृतेस्तुगुणास्तयः ॥

सत्त्वं उकाशजनकं प्रवृत्तिजनकं रजः ।

15]

तमोऽवष्टम्भकं प्रोक्तं विज्ञेयं तु गुणत्रयम् ॥

Svacchandatantra ॥ 64^{cd} 65, vol. 6 p. 47.

सत्त्वं तत्र लघु स्वच्छं गुणरूपमनामयम् ॥

तदेतच्छलं दुःखं रजः शश्वत्प्रवृत्तिमत ॥

लोलीभूतमिदं तच्च विश्वमन्तःस्थितं तदा ॥

गुरु विष्टम्भकं शश्वन्मोहनं चाप्रवृत्तिमत ॥

तत्तस्य नाम भणितं गुणसागरपारैः ।

Ahirbudhnyasamhitā 6. 52^{cd}, 57^{cd}, 58^{ab}, 60^{cd}, 61^{ab} vol. 1.

pp 57-59.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबले देहे देहिनमव्ययम् ॥

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति क्रान्तेय कर्मसङ्गेन देहिनम् ॥

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥

Bhagavadgītā 14. 5-9.

रजः सत्त्वं तमश्चेति प्रधानस्य गुणास्त्रयः ।

रजो रक्तं चलं तेषु सत्त्वं शुक्लं प्रकाशकम् ॥

तमः कृष्णं चावरकं स्थिरस्थित्यन्तहेतवः ।

Prakāśa-mūrtiśāstra 2.7-8^{ab} p. 20

[illegible]

2) A \circledast , DF \circledast .

3) BD \perp AC, CG \perp AB.

4) A^0 இன் , CG^0 ஆக.

5-5) A જાગ્યદ્યપિ ગરુ હાજ્ય , B ચૈદ્યપિ મરુ , C યાગ્યદ્યપિ
ગરુ હાજ્ય , DE ચૈદ્યપિ મરુ હાજ્ય , F ચૈદ્યપિ ગરુ હાજ્ય . The
reconstruction of this pāda is doubtful.

6) C G ဒွါရဗေဒ.

7-7) ACG འཇམ་མཁོན་ , BEF འཇམ་མཁོན་གྱི་མཛུགས་ (it points to gurwāwarāṇakam in the Sanskrit stanza).

၈) CG ဖွဲ့စည်းပုံ.

9) A ਵਾਧੂ, CDG ਵਾਧੂ.

10) A ମଧ୍ୟମ.

1. $\frac{1}{x}$ 2. $\frac{1}{x^2}$ 3. $\frac{1}{x^3}$ 4. $\frac{1}{x^4}$

అయినా ⁵ అక్షరాలు

മി. ശ്രീ. കൃഷ്ണൻ നായർ

9. ଆହୁତ୍ୟ ଅର୍ଥାତ୍ 'ଅହତ୍ୟା' 11/12/21

16]

ଲୁକ୍ଷେ ଯିହୁ ଲାଭ୍ୟ ଶିକ୍ଷାଲାଭ୍ୟାଂଶୀ¹⁰ ପଦ୍ୟୁକ୍ତୀ¹¹ ଧୈରୀ ।
 ଯିହୁ ଲାଭ୍ୟ ଶିକ୍ଷାଲାଭ୍ୟା¹² ଶୈଳ୍ୟେ ଶାଶବୀ । ଯିହୁ ଲାଭ୍ୟ
 ଶିକ୍ଷାଲାଭ୍ୟାଂଶୀ¹³ ପଦ୍ୟୁକ୍ତୀ¹⁴ । ଯିହୁ ଲାଭ୍ୟାଂଶୀ¹⁵ ପେତୁ
 ଶାଶବୀ¹⁶ । ଯିହୁ ଲାଭ୍ୟାଂଶୀ¹⁷ ପଦ୍ୟୁକ୍ତୀ¹⁸ ଶାଶବୀ
 ଧୈରୀ ଶାଶବୀ¹⁹ । ଶିକ୍ଷାଲାଭ୍ୟା ଶିକ୍ଷାଂଶୀ ॥

1) The same idea recurs in:

चित्तमेव हि संसारो बागादिक्लेशदूषितम् ।

तदेव तद्विनिर्मुक्तं मोक्ष इत्यभिधीयते ॥

Comm. on. Mrgendratantira 1.2.27 p. 94.

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम् ॥

समासक्तं यथा चित्तं जन्तेर्विषयगोचरे ।

यथेवं ब्रह्मणि स्यात्तत्को न मुच्येत बन्धनात् ॥

चित्तमेव हि संसारस्तत्प्रयत्नेन शोधयेत् ।

यच्चित्तस्तन्मयो भवति गुह्यमेतत्सनातनम् ॥

Śātyāyānūyopaniṣad 1-3 (in The Minor Upaniṣads
 vol. 1 p. 321). The first stanza also occurs in
 Amṛitanāṇḍopaniṣad 1 (in The Yoga Upaniṣads p. 26)
 and the last in Maitreyopaniṣad 5 (in the Minor
 Upaniṣads p. 110).

मनसो बन्धमोक्षहेतुत्वनिरूपणम् — संकल्पादिकं मनो बन्धहेतुः ।

तद्विमुक्तं मनो मोक्षाय भवति ॥५॥ तद्गोचरश्चरुदिबाह्यप्रपञ्चोपरतो विगत-

પુષ્પગન્ધઃ સર્વં જગદાત્મત્વેન પંચયંત્રત્યક્તાંકરો બ્રહ્મા હમસ્મીતિ ચિન્તયન્નિદં
સર્વં ચદયમાત્મેતિ માવયન્ કૃતકૃત્યો ભવતિ ॥ ૬ ॥

Mandalabrahmanopanishad 2.5. 5-6 (in the Yoga
Upanishads p. 292).

ચિત્તમૂલં હિ સંસારસ્તત્પ્રયત્નેન શોધયેત્ ।

હન્ત ચિત્તમહતાયાં કેષા વિશ્વાસતા તવ ॥

Varāhōpanishad ૪. 21 (ibid. p. 489).

દેવતિર્યક્ મનુષ્યાશ્ચ નેષ્ટામિતિ સર્વલીલયાં ।

જગતામુપકારાય મનઃ કર્મનિમિત્તજઃ ॥

Comm. on Pāramatmikōpanishad 6.2 (in the Un-
published Upanishads p. 162).

હુએ ચાહુ ગરુ જાદર - ગુદાજાની હુગેએ ચેહુ ।
ગાખા કીદેહુ કીલાજાની પજાર પાખી ॥ કોખાની જાદાજી
જાલ પાખી - પાખી ચાહુ જાખાપ પુજારતલતલિંગેએ
ચેહુ ॥ ગાખા કીદેહુ કીલાજા દાદાજીર જાજાખાખાની ॥ અપની
હુએ ચાહુ ગુદાપાખીની ગય કીલાજા જાખાખા પાખી -
ગુદાખાની જાદ કી જામદાજીલાજાની ॥ પાખી પાખી હુએ
ચાહુ પાખી ગરુ જાદર ॥ પુજારતલ બિરો હુગેએ
ચેહુ ॥ ગાખા કીદેહુ કી જાહુ પા ગે ચેહુ ॥
અપનીએ ચાહુ દાદાજી દાદાખા ખાખી ॥ હુગેએ ગરુ
દાદાખાની ચાખાખાજીની કી ચાહુ ॥ જાખાની ચાહુ-
કીએ ગરુ ॥ ચાખુ અપની ચેહુ ॥ પાખી હુએ ચાહુ
પાખી પાખી ગરુ જાદર ॥ પુજારતલ બિરો હુગેએ

11]

മിഷ്ടം 1 പൂർണ്ണ മിഷ്ടം മി അല്ലാ ചതുർത്ഥി ലക്ഷ്യം 1

Tattwajñāna, leaf 9-10

ലപ ഓർ യുക്തികൾ മാത്ര നന്ദ ലക്ഷ്യ 1 അപര-
ലക്ഷ്യം 1 പൂർണ്ണ മി മിഷ്ടം ലക്ഷ്യ ലക്ഷ്യം 1 (ibid. leaf 8)

ഉപദേശാലക്ഷ്യം ജാതാലക്ഷ്യം 1

അർത്ഥ പ്രകാശന ലക്ഷ്യം 1

മിഷ്ടം ലി മിഷ്ടം നന്ദാലക്ഷ്യം 1

ലക്ഷ്യം 1 ലക്ഷ്യം 1

Sarasamuccaya st. 403-404. Also cf. st. 86 and 213.

2) 11 ലക്ഷ്യം.

3) ABDEF മി, CG മി.

4) CG മി.

5) ACG ലക്ഷ്യം (CG, G).

6) B മി, CG ലക്ഷ്യം, E മി.

7) A മി, CG ലക്ഷ്യം, D മി.

8) ACDEF G ലക്ഷ്യം.

9) A മി, B മി, CG മി, DEF മി.

Note the transition $hya \rightarrow ha \rightarrow a$.

10) ലക്ഷ്യ മി അല്ലാ.

11) CDEG മി.

12) DE മി.

13) A മി ലക്ഷ്യം.

14) ACG ലക്ഷ്യം. In the comm. on the Vaisṇava Upaniṣad

15) $\beta = 90^\circ$, $CDEFG$ Σ .

16) ACG $^{\circ}\Sigma 17^{\circ}$

17) A °ꣳꣳꣳ°, B 𑀧𑀭𑀮𑀭𑀮𑀮, CG °ꣳꣳ°, DEF 𑀧𑀭𑀮𑀭𑀮𑀮 (also om. danda). The omission of the final n is due to the recurrence of n in the next word nimitṭhanya.

[ଆନ୍ତରୀକ୍ଷ ସିଦ୍ଧାନ୍ତ]

1. (1) $\frac{1}{2} \frac{d}{dt} \left(\frac{1}{2} \frac{d^2 x}{dt^2} \right)^2$ 1

ප්‍රශ්න³ විධිමත්වූවා⁴ 1

ਲਗਯੁਗਤੀ⁵ ਬ੍ਰਹਮਾਪਤੀ⁶ ॥

အကျဉ်းချုပ်^၇ သုပ္ပဏာ^၈ ၁၁ ၁၂ ၁၃ ၁၄

[illegible]

જીલ્લાથી કે મારા ભાઈ! →

2) G. Śaṅkarācārya (in The Sāmānya Vedānta Upaniṣads p. 425):

17]

सात्त्विकराजसतामसलक्षणानि त्रयो गुणाः ॥

अहिंसा सत्यमस्तेयब्रह्मचर्यपरिग्रहाः ।

अक्रोधो गुरुशुश्रूषा शौच संतोष आर्जवम् ॥

अमानित्वमदम्भित्वमास्तिकत्वमहिंसता ।

एते सर्वे गुणाः ज्ञेयाः सात्त्विकस्य विशेषतः ॥

and Siddha-siddhānta-paddhati of Gorakṣanātha 6.59-60 p 37:

यः करोति सदा जीतिं उसले पुरुषे परे ।

शासितानीन्द्रियाण्येव सात्त्विकः सोऽभिधीयते ॥

सर्वकारं निराकारं निर्निमित्तं निरञ्जनम् ।

सूक्ष्मं हसज्ज्व यो वेत्ति स भवेत्सूक्ष्मसात्त्विकः ॥

2) ACG अङ्ग (CG अङ्ग) च्छाद्युद्यत्तच्छाद्य , BDEF अङ्ग (DEF) च्छाद्युद्यत्तच्छाद्य
च्छाद्युद्यत्तच्छाद्य (BF च्छाद्य).

4) A च्छाद्युद्यत्तच्छाद्य , B च्छाद्युद्यत्तच्छाद्य , CG च्छाद्युद्यत्तच्छाद्य , DEF च्छाद्युद्यत्तच्छाद्य .
Samsiddhānta is new to MW.

3) A च्छाद्युद्यत्तच्छाद्य , CG च्छाद्युद्यत्तच्छाद्य (for Skt. madutvam), BDEF च्छाद्युद्यत्तच्छाद्य.

5) A च्छाद्युद्यत्तच्छाद्य , BE च्छाद्युद्यत्तच्छाद्य , CG च्छाद्युद्यत्तच्छाद्य , DF च्छाद्युद्यत्तच्छाद्य .

cf. the OS. comm. : पुरुष च्छाद्युद्यत्तच्छाद्य १ .

6) A च्छाद्युद्यत्तच्छाद्य , BDEF च्छाद्युद्यत्तच्छाद्य.

7) B च्छाद्युद्यत्तच्छाद्य , CG च्छाद्युद्यत्तच्छाद्य.

8) A च्छाद्युद्यत्तच्छाद्य , BCFG च्छाद्युद्यत्तच्छाद्य.

9) A च्छाद्युद्यत्तच्छाद्य , B च्छाद्युद्यत्तच्छाद्य , CG च्छाद्युद्यत्तच्छाद्य , DF च्छाद्युद्यत्तच्छाद्य , E च्छाद्युद्यत्तच्छाद्य.

10) CG च्छाद्युद्यत्तच्छाद्य , F च्छाद्युद्यत्तच्छाद्य.

11) A B D E F च्छाद्युद्यत्तच्छाद्य.

12) $CEG \cong \triangle$.

518

13) $A \equiv 0$, $E \neq 0$.

14) AF Σ \rightarrow Σ , B C E G Σ \rightarrow Σ , D Σ \rightarrow Σ .

15) CG m^o.

16) CG 30° .

17) CG നൽകൂ.

18) CG သတ္တိ.

19) $ABDEF$ om. 25].

20) ABCDEFG is a word (the omission of the final f is due to the recurrence of f in the following word pinda).

21) F 26.

23) A B C D G $\frac{1}{2}$ වැටුප, EF $\frac{1}{2}$ වැටුප.

[मरुत मीका]

$^1 \text{ကျ}_3 \text{ကျ}_2 \text{ကျ}_4^2$ အပိုက်^3 ၇

2024.04.14 1

എമ്പിരിയൽ പബ്ലിക്

အိန္ဒိယ ၇ ဟင်္သာ ၈ ၁၁ ဟင်္သာ ၁၁

1¹⁸ ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶

18] ગુણના 21 પાસાના ૧૦ 21 ચેક્કા ચે ગરર લગજી ॥

કો.પાસાં હો જાદાર લગજી ॥ →

1) The effects of rajas are thus set forth in other works :

મહાભારતમતે દુઃસ્વજનકગુણઃ । તસ્ય ચર્મઃ કામઃ ક્રોધો લોભો મનો
દર્પશ્ચ । ઇતિ શોષધર્મઃ ॥ તૃણા ક્રોધોઽભિસંરમ્ભો રાજસાયે ગુણાઃ સ્મૃતાઃ ।
અભિસંરમ્ભો દ્વેષાભિનિવેશઃ । ઇત્યાશ્વમેધિકર્ણ ॥ Śabdakalpadrūma १૧. ૧૦૫૫.

લોભઃ પ્રવૃત્તિરામ્ભઃ કર્મણામશમઃ સ્મૃતાઃ ।

રજસ્યેતાનિ જાયન્તે વિવૃદ્ધે મરતર્ષભ ॥ Bhagavadgītā 14.12.

કો.પાસાં પાસાના ૧૦ ૨૧ ચેક્કા ગરર ॥ ૭૨વી ગુદાચી

હૃદયે ચેક્કા ॥ ચાપાપ ॥ અચુગાપર ॥ અચીત્ત ॥ પાસા
કો.પાસાં ॥ અચીત્ત ॥ ચાપા ॥ હૃદય ॥ ચાપર ચાપા ॥
ચાપાપ ॥ ચાપાપ ॥ પાસે હૃદય ચાપાપ ॥ જ્યુએ અચીત્ત ॥
જ્યુએ પાપચાપર ॥ જ્યુદાપાપાચી તુળા ॥ તે પાસા
જ્યુદાપાપ ॥ તે ॥ તે ચુલુચી ॥ અપાલુગ ॥ ગાપા
ચુદા ॥ જાગાચુચી ॥ ચાપાપ ચાપાપર ॥ દેવચાપા
પાસે જ્યુદાપાપ ॥ ચાપાપ દેવચાપાચી કો.પાસાં તુળા ૧
ચાપાપ ॥ અપાપ ગુણ પાસાપા ॥ દેવચાપાચી
ગાપા ૧૦ ચેક્કા ૧૦ પગર ॥ જાદાર ગુણગુણ ॥ જાદાર
ગુણ ગોલકપાપ ॥ ગુણ પુણીચે ચેક્કા ગરર અચી
ગુદાચી હૃદયે ચેક્કા ॥ Tatwajñāna leaf 9.

2) AD જ્યુગજ્યુગપર , BEF જ્યુગ , CG જ્યુગજ્યુગપર ,
Kroṣa is due to OJ. influence . See n. 11.4.

3) ABDEF કોપાચી , CG કોપાચી . Cf. Śāṅkarācārya 10 (in

The Sāmānya Vedānta Upaniṣads p.425):

[18

अहं कर्तास्म्यहं भोक्तास्म्यहं वक्ताभिमानवान् ।

एते गुणाः राजसस्य प्रोच्यन्ते ब्रह्मविद्भिः ॥

4) ABDF यल्लयक्ष्मि, CG यल्लयक्ष्मि, E °य°.

5) W °यार.

6) A यल्लयक्ष्मि यल्लयक्ष्मि, B °य° , CDEFG यल्लयक्ष्मि यल्लयक्ष्मि.

7) Bhagavadgītā 4.17: सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च .

7) AB °य°, CG यल्लयक्ष्मि.

8) A यल्लयक्ष्मि, B यल्लयक्ष्मि, CG यल्लयक्ष्मि, D यल्लयक्ष्मि, E °य°, F °यल्लयक्ष्मि.

9) ABDEF यल्लयक्ष्मि (the omission of k is due to the following krara).

10) CG °य.

11) This form is given by ONW.

12) A यल्लयक्ष्मि, BF यल्लयक्ष्मि, CEG यल्लयक्ष्मि, D यल्लयक्ष्मि. Dārḍha is out of question here, and darpa is evident from the Sanskrit śloka.

Dḥa is employed thrice in place of pa in ms. C in capala° just a little further and thus dḥdha can lead us to dḥpa = darpa.

13) ABF °य°, CG यल्लयक्ष्मि, D यल्लयक्ष्मि, E यल्लयक्ष्मि.

14) A यल्लयक्ष्मि, BCDEFG °य°.

15) A यल्लयक्ष्मि, C यल्लयक्ष्मि, EG यल्लयक्ष्मि. See

Sabdacapala in ślokāntara § 84 n. 31. Capalapāda and

19] capalakasta are not given in ONW.

16) C સ્થાપપથ , E સ્થાપ°, G સ્થાપપથ.

17) A પ° , C પક્ષપથ , E °પથ , G પક્ષપથ.

18-18) A જાણી.

19) C G સ્થાપ.

20-20) A પક્ષપથપથ , C G °સ્થાપ , E પક્ષ°.

21-21) C G sm.

[જાણી સ્થાપ]

1 સ્થાપથી 2 સ્થાપ 3 જાણી 4

5 સ્થાપ 6 સ્થાપ 7 પ્રથમસ્થાપ 8

9 સ્થાપ 10 સ્થાપ 11 સ્થાપ 12

- 13 સ્થાપ 14 સ્થાપ 15 11 12 13 14

સ્થાપથી 1 પ્રથમ 2 સ્થાપ 3 પ્રથમ 4
સ્થાપ 5 સ્થાપ 6 સ્થાપ 7 પ્રથમ 8
સ્થાપ 9 સ્થાપ 10 સ્થાપ 11 સ્થાપ 12
સ્થાપ 13 સ્થાપ 14 સ્થાપ 15 સ્થાપ 16
સ્થાપ 17 સ્થાપ 18 સ્થાપ 19 સ્થાપ 20
સ્થાપ 21 સ્થાપ 22 સ્થાપ 23 સ્થાપ 24
સ્થાપ 25 સ્થાપ 26 સ્થાપ 27 સ્થાપ 28
સ્થાપ 29 સ્થાપ 30 સ્થાપ 31 સ્થાપ 32

1) The characteristic marks of the tamasa temperament are described elsewhere as:

નિદ્રાલસ્યે મૌહરગૌ મૈથુનં ચૈર્યમેવ ચ ।

એ ગુણસ્તામસસ્ય પ્રોચ્યન્તે ક્ષત્રવાદિભિઃ ॥ śāṇakopaniṣad 8.1

अपकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥

प्रमादमेवै तमसो भवतोऽज्ञानमेव च ॥

Bhagavadgita 14.13, 17th.

कौलकी पञ्चमण्य की येहू जायर् । अकी गुयर्काकी
 कुमीने येहू । अर्ल्यकी (?) । अर्ल्य । गुय्य । येहूर् (?) ।
 खाय्य । अद्यालका खायल्लाय । अर्ली । अर्ली । गुय्य ।
 रीं द्युय । रीं मय्य । रीं रीयकी । रीं य्यकी । रीं
 पैय्य । य्यय । य्यय । य्यय । य्यय । य्यय । य्यय । य्यय ।
 अर्ली । गरीय्य । य्यय । य्यय । येहू जायर् । खायकी
 पञ्चमण्य की येहू जायर् । अकी गुयर्काकीयेहू येहू ॥

Tattvajñāna leaf 9.

2) ABDEF अय्यय्य , CG °र्य्य.

3) AD रीय्यय्य , BEF रीय्यय्य , CG येहूय्य.

4) ACG °र्य्य , BE °र्य्य , DF °र्य्य. The form tandri is what

Prof. Gonda has termed a "puzzling feminine form" (Sanskrit in Indonesia p. 275). It is a feminine formed in Java like

wasundharī for vasundharā and padmī for padmā. In Hindi

too, the tadbhava and even tatsama ī forms are felt and hence treated as feminines in a large number of cases.

Tandri has been defined in Śabdakalpadrūma s.v. thus:

इन्द्रियार्थेष्वसंविनिर्गारिवं जन्मणं वलमः ।

19]

निर्द्धारितस्यैव यस्येह तस्य तन्दां विनिर्दिशेत् ॥ इति माधवकरः ।

५) ACDFG °ञ्ज.

६) ABDEF चण्ड , CG छिण्ड . The use of ^{guttural} nasal n before s is also paralleled by Tibetan transcription of bhrūkura बुङ्कु in the Tib. Amarakosa, ed. S.C. Vidyābhūṣaṇa, Calcutta 1911, p. 49 st. 186.

७) ACG पुष्टाञ्ज (Aञ्ज) , BEF °ञ्ज , D °ञ्जञ्ज.

८) A अञ्जञ्जञ्जञ्जञ्ज , B अञ्जञ्जञ्जञ्जञ्जञ्ज , CG अञ्जञ्ज-
ञ्जञ्जञ्ज , D अञ्जञ्जञ्जञ्जञ्जञ्जञ्ज , E अञ्जञ्जञ्जञ्ज-
ञ्जञ्ज , F अञ्जञ्जञ्जञ्जञ्जञ्ज . संकटमुखता चैव is also a possible reading.

९) ACFG °ञ्ज , BDE °ञ्ज.

१०) A °ञ्जञ्ज , BCDEFG °ञ्ज.

११) CG छिञ्ज.

१२) A चण्डञ्ज , CG चण्डञ्जञ्ज.

१३) W om.

१४) A °ञ्जञ्ज , B °ञ्ज , CG चण्डञ्ज.

१५) A चण्डञ्ज , CG चण्डञ्जञ्ज.

१६) E om., A छिञ्जञ्ज चण्डञ्जञ्ज , B छिञ्जञ्जञ्ज , CG °ञ्जञ्जञ्ज ,
DF °ञ्जञ्जञ्ज.

१७) AC चण्ड.

१८) CG चण्डञ्ज.

१९) D च.

[అభ్యుదయ మార్చి 2014]

[20

¹အသွယ်၌ ²သံသြသိ ³သံသြ ⁴သံသြ
⁵သံသြသံသြသံသြသံသြ
⁶သံသြသံသြသံသြသံသြ
⁷သံသြသံသြသံသြသံသြ ⁸သံသြသံသြသံသြသံသြ

[illegible]

1) cf. Bhagavadgītā 14.14:

यदा सत्त्वे पृथ्वे तु प्रलयं भवति देहमृत ।

तदोत्तमविदां लोकानमलान्प्रति पद्यते ॥

2) ADF Δ , CG Δ .

ඊ) A වාද්‍යයක , B වාද්‍යයක , CDEFG වාද්‍යයකි (C අකුණ).

4) CG သို့မဟုတ်

၄) $\angle AOD = 120^\circ$, $\angle C = 100^\circ$, $\angle F = 100^\circ$.

9) A \angle $\triangle ABC$ \cong $\triangle DEF$, CG \angle $\triangle ABC$, DEF \angle $\triangle DEF$.

पू. सात्त्विकयुद्धगतिः in Sivamahāpurāṇa 7.5.36^a and कर्त्तुं गच्छति

सत्त्वस्थाः in Bhagavadgītā 14.18^a.

7) CG. सध.

8) A ଓଷାଧାରଣ, B ଓଷାଧାରଣ, CG ଓଷାଧାରଣ, DEF ଓଷାଧାରଣ.

9) A മാത്രമാണ്, B C E G 2°, DF മാത്രം.

10) DF sm.

21]

1) A විකල්පය, C & D වැනි, DF වෙනස්.

2) C & D වැනි, F, වෙනස්.

13-13) According to C & D the sentence is in the same way.

[නැවත + නැවත]

නැවත¹ නැවත² නැවත³ 1නැවත³ නැවත⁴ නැවත⁵ 1නැවත⁵ නැවත⁶ නැවත⁷ 1නැවත⁷ නැවත⁸ 1 1

නැවත⁹ නැවත¹⁰ නැවත¹¹ නැවත¹² නැවත¹³ නැවත¹⁴ නැවත¹⁵ නැවත¹⁶ නැවත¹⁷ නැවත¹⁸ නැවත¹⁹ 1

1) A නැවත, C & D නැවත.

2) A & B, C & D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

3) F වෙනස්.

4) AD වෙනස්, BE වෙනස්, C & D වෙනස්, F වෙනස්.

5) A & B, C & D (for sukham compare Bhagavadgītā 14. 9:

सत्त्वं सुखे संजयते).

6) A වෙනස්, C & D වෙනස්, DEF වෙනස්.

From the use of sainyuktam it appears that our author has in

mind the two-fold division of sattva into pure and mixed. [22
st. 20 describes the pure sattva and st. 21 the mixed
sattva. While in Vāhaspatitattva this division is only implied, in the
Vedāntakārikāvali 10.1^{cd} 2 it has been explicitly stated in so
many words:

शुद्धसत्त्वं मिश्रसत्त्वमिति सत्त्वं द्विधा मतम् ॥

रजस्तमोऽयामस्पृष्टमद्रव्यं सर्वमुच्यते ।

रजस्तमोर्विमिश्रं तु मिश्रसत्त्वं उन्नीर्तितम् ॥

7) ABDEF स लघु, CG यययययय.

8) A बुभ्रिद्याय्या, CG बुभ्रि, E °द्य°.

9) BCDFG र्ने.

10) A लु°, CG ~ द्यज्ज्यज्जी, E ग्गज्ज्यज्ज्य.

11) CG °यय°.

12) D खे°.

13) CG ग्गज्ज्य.

14) AD खर्ग्यय, CG om.

15) E om.

16) CG द्यज्ज्यज्ज्य.

17) CG °ज्जी.

18) CG द्यययय.

19) A °ज्ज्यज्जी, E द्ययय°.

[शुद्धसत्त्वं + मरय + द्यययय यैय्य]

शुद्धसत्त्वं द्ययययययययय¹

यैय्ययययययययययय²

यैय्ययययययययययय³

यैय्ययययययययययययययय⁴ "यैय्य"

6) CG લુપ્ત છે.

7) E om.

8) CG દાહોજીની.

9) A પાન^o, B પાન^o.

10) A પાન^o, C D F G દા^o.

11) A B E ની.

12-13) A B D E F અભિપ્રાય, C G દાહોજીની. Cf. Bhagavadgita 14.9-10:

સત્ત્વં કુરુવે સંજયતિ રજઃ કર્મણિ ભારત ।

જ્ઞાનમાવૃત્ય તુ તમઃ પ્રમાદે સંજયત્યુત ॥

રજસ્તમશ્ચાભિભૂય સત્ત્વં ભવતિ ભારત ।

રજઃ સત્ત્વં તમશ્ચૈવ તમઃ સત્ત્વં રજસ્તથા ॥

Also compare Tatwajñāna leaf 10: અપરોક્ષે રાહુ ગરુ અદાર, અભિપ્રાયની સંગ્રહણ, 1 જા તપ પાન 1 જા અભિપ્રાયની અદાર 1 પુણ્ય 1 પાન 1 ને સંગ્રહ રાહુ 1 જા અભિપ્રાયની ને સંગ્રહ ગરુ 1 પુણ્ય ને, અદારજીની પુણ્ય 1 ને સંગ્રહ અદાર 1 અભિપ્રાયની સંગ્રહ રાહુ ગરુ અદાર, અભિપ્રાયની અભિપ્રાયની 1 2 જા દાહોજીની અભિપ્રાયની સંગ્રહ પાન પાન 1 અભિપ્રાયની 1 રાહુ રાહુ અભિપ્રાયની પુણ્ય સંગ્રહ અભિપ્રાયની 1 અદાર સંગ્રહ રાહુ 1 પુણ્ય સંગ્રહ અભિપ્રાયની 1

13) A D E F ની.

14) CG લુપ્ત છે.

- 22]
- 15) ACG ~ ལྟུང་ལྟུང་ , D ལྟུང་ལྟུང་.
- 16) A om. , D མི.
- 17) CG om. , DF ལམ་གྱི.
- 18) CG འཕྲུལ་.
- 19) A ལམ་གྱི་ལམ་གྱི་.
- 20-20) A om.
- 21-21) A མམ་མམ་.
- 22) D མི.
- 23-23) A ལམ་ལམ་ལམ་.
- 24) F ལམ་མི་ ལྟུང་.
- 25) A om.
- 26-26) AB ལམ་ལམ་ལམ་.
- 27) A ལམ་ལམ་ མི་ ལམ་ལམ་.
- 28) ACG ལམ་མི་.
- 29) CG མི་.
- 30) ABDE ལྟུང་ , CG ལམ་ལམ་ , F ལམ་.
- 31-31) ACD FG ལམ་ལམ་ (Dམ་)ལམ་ . See st. 17 n. 21.
- 32) ABDEF ལམ་ (Aལ་)ལྟུང་ , CG ལམ་ལམ་ མི་ ལམ་ལམ་.
- 33) A ལམ་ལམ་ལམ་མི་ (the change of sa to pa is due to asing , in whose presence the sa was felt to be pleonastic).
- 34) A འཕྲུལ་.
- 35) ACG ལམ་མི་.
- 36) C DG ལམ་མི་ . The Saira theory of karma is dealt with in the 13th chapter of Tantrāloka.
- 37-37) CG om.

[ଅଧ୍ୟାୟ ମାତ୍ର ଦ୍ଵିତୀୟ]

[23

အိပ်ချက်^၁ ကားချက်^၂ ဘုရားချက်^၃ ၁

பஞ்சாபி⁵ பஞ்சாபி⁵ மலையா⁶

ଆଗସ୍ତ୍ୟମଂ ପୁରୁଷାନ୍ନିଃ ।

ମହା ପ୍ରସିଦ୍ଧ ଅଥବା " ସ୍ତମ୍ଭ "

१० ११ १२ १३
 १४ १५ १६ १७ १८ १९ २० २१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४० ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००

1) ADF ଡେଇଁ, CG ଡେଇଁ.

2) A गरगुल , B ग^० , CG गरगुल , DF ग^०.

3) A သို့မဟုတ်, C သို့မဟုတ်, G သို့မဟုတ်.

4) A ဝဏ် , B C D F G ဝဏ် , E ဝဏ် .

5) CG சுழற்சி.

6) $ABDEF$ लायु, CG लायु.

7) ADF ឧស្ម័ន , B ឧស្ម័ន , C ឧស្ម័ន , E ឧស្ម័ន .

ඉ A පුරාණය , B පුරාණය , D පුරාණය , F පුරාණය .

9) AE $\frac{1}{2}$, DF $\frac{1}{2}$, CG $\frac{1}{2}$, F $\frac{1}{2}$

The last word of this compound seems to be a derivative of $\sqrt{\text{पच}}$ in the sense of "to torment". Thus the whole pāda may be translated as "who would desire to be tormented in the fire (of hell)?" This use of the $\sqrt{\text{पच}}$ (pass.) is attested by Bhajagovinda-stotra 26:

24]

કામં ક્રોધં લોભં મોહં ત્યક્ત્વાત્માનં ભાવય કોઽહમ્ ।

આત્મજ્ઞાનવિહીનાઃ મૂઢાઃ તે પચ્યન્તે નરકનિગૂઢાઃ ॥

Like our text, here too the torments in hell are a result of kāma, krodha, lobha and moha which corresponds to our krodhāday.

12) OF ર્ઞ.

11) ACDFG om.

13) CG add daṇḍa.

13) CG °ભ્ય, AB add daṇḍa.

14) A જા ય, CG જા.

15) A યોજાતાં.

16) G ય્ઞ.

17) DF °જા.

18) A જાપ્ય.

[અબ્રુજ્ઞા જાદાય મૈજ્ઞા]

અબ્રુજ્ઞી¹ જાદાયિ² મૈજ્ઞી³ ૧

મૈજ્ઞાપતિ⁴ મૃધિદૃપદી⁵ ૧

‘મૃપતિ’⁶ ‘મૈજ્ઞાદાપતિ’⁷ ૧

જાદા⁸ મૃપિ⁹ મૈજ્ઞાકર્તૃજાર¹⁰ ૧૧૩ ૧

મૃપતિ¹¹ જાદાર¹² દર્શિ¹³ મૈજ્ઞા ૧ ૧૫ ૧૫૫૫ મૈ-
જાદા¹⁴ દાદાપતિ¹⁵ જાદાપતિ¹⁶ ૧ ૧૫૫ ૫૫૫૫ મૈ જાદાપતિ¹⁷ ૧
મૈજ્ઞા ૧ ૫૫૫¹⁸ ૧ દુરત¹⁹ ૧ ૫૫૫ ૧ મૈજ્ઞાપ²⁰ ૧ દાદા²¹ ૧ જાદાદૃપ²² મૈજ્ઞા²³

2. ⁵⁹ නි ⁶⁰ නි ⁶¹ නි ⁶² නි ⁶³ නි ⁶⁴ නි ⁶⁵ නි ⁶⁶ නි ⁶⁷ නි ⁶⁸ නි ⁶⁹ නි ⁷⁰ නි ⁷¹ නි ⁷² නි ⁷³ නි ⁷⁴ නි ⁷⁵ නි ⁷⁶ නි ⁷⁷ නි ⁷⁸ නි ⁷⁹ නි ⁸⁰ නි ⁸¹ නි ⁸² නි ⁸³ නි ⁸⁴ නි ⁸⁵ නි ⁸⁶ නි ⁸⁷ නි ⁸⁸ නි ⁸⁹ නි ⁹⁰ නි ⁹¹ නි ⁹² නි ⁹³ නි ⁹⁴ නි ⁹⁵ නි ⁹⁶ නි ⁹⁷ නි ⁹⁸ නි ⁹⁹ නි ¹⁰⁰ නි

ਅੰਤਰਿਕ ਸਮਰਥਨ \rightarrow

7) A ଡାହାଣ, CG ଡାହାଣ, DF ଡାହାଣ.

- 24]
- 2) ACG ચાચત્રી (CG ત્રી) , D ચા.
 - 3) CG ંચી.
 - 4) ADEF ંચી , B ંચી , CG ંચી.
 - 5) A પચ્ચાચત્રી , B ચુચુચી , CG ચુચુચી , DE ચુચુચી , F પુચુચી.
 - 6) CG ચુચુચી મચાચી. For variants of mss. other than CG see notes 7 and 8.
 - 7) A ચુ.
 - 8) A ચાચાચી , B ંચાચી , D ંચાચી , EF ત્રાચાચાચી.
 - 9) ABDEF ચાર , CG ચા.
 - 10) ACG ચુપ , E ચી.
 - 11) ADE ંચર , B ંચી , CG ંચાચાચા , F ંચાચાચર.
 - 12) B ચાચી , CDEG ંચી.
 - 13) AD ં.
 - 14) ACG ચુચાચી.
 - 15) ACG ચુચાચી. In Sanskrit literature the creation is divided into fourteen types , of which the tiryag-yoni is five fold:

देवानां योनयश्चाष्टौ मानुषी नवमी च या ।

तिरश्चां योनयः पञ्च भवन्त्येवं चतुर्दश ॥

Sivamahāpurāṇa 5.4.10 p.409.

अष्टविकल्पो देवस्तैर्यग्योनश्च पञ्चधा भवति ।

मानुष्यश्चैકવિधः समासतो भૈતિકः सर्गः ॥

Editorial note on the comm. on Tantrāloka 1.32 vol.1 p.63.

[24

देवयोनिसमायुक्तं प्रोक्तं संसारमण्डलम् ॥

Svacehandatantra 10. 352^{ed} 353 vol. 5 p. 145. Also quoted
in comm. on Tantrāloka 8. 120 vol. 5 p. 92.

एष च भूलोकः चतुर्दशविधस्यापि भूतसर्गस्यास्पदमित्याह —

पशुखगमृगतस्मानुषसरीसृपैः षड्भिरेष भूलोकः ।

व्याप्तः पिशान्यरक्षोगन्धवाणां सद्यक्षाणाम् ॥

विद्याभूतां च किं वा बहुना सर्वस्य भूतस्यस्य ।

उभिमानतो यद्येष्टं भोगस्थानं निवासश्च ॥

Tantrāloka 8. 119-120 vol. 5 p. 91.

[illegible]

Also compare OT. Ślokaṅtara st. 13-14.

Hereunder is a tabulation of the five forms of triyag and sthāvāra in the various quotations given above:

CC-0. In Public Domain. Funding by IKS-MoE

- 26) ABDEF මගින් for කැපීම.
- 27) ACG මගින් (note the indigenous word for wana), E මගින්.
- 28) ACG මගින්, DF මගින්, E මගින්.
- 29-29) CG මගින්, A මගින්.
- 30) ACG මගින්, DEF මගින්.
- 31) A මගින්, B මගින්, CG මගින්, D මගින්, EF මගින්.
- 32-32) A මගින්, CG මගින්, DEF මගින්.
- 33) DF මගින්.
- 34-34) CG මගින්.
- 35) ABDEF මගින් (2000).
- 36) ADF මගින්.
- 37) AD මගින්, BE මගින්.
- 38) A මගින්.
- 39) A මගින් (a later clarification).
- 40) A මගින්.
- 41) A මගින්, D මගින්.
- 42) ABE මගින්.
- 43) A මගින්.
- 44) E මගින්.
- 45-45) CDG මගින්, EF මගින්.
- 46-46) AE මගින්, CG මගින්.
- 47-47) A මගින්, DEF මගින්.
- 48-48) A මගින්, CG මගින්, DEF මගින්.

247

49) A कृष्णायाम् . Cf. Agastya-parwa BK9. deed 90 (1933) p. 351.

50-50) CG om. , D कर्म , E कर्मिण्युत्पत्तिः .

51-51) ACG व्युत्पत्तिः , गलपञ्चमी (the intrusion of जङ्गम is due to the high frequency of the compound स्थावरजङ्गम), DF व्युत्पत्तिः , B व्युत्पत्तिः , E ~ १°. KBW. I. 162 gives two forms hodad and odwad.

52) BCFG गङ्गा .

53-53) CG व्युत्पत्तिः , व्युत्पत्तिः व्युत्पत्तिः , DF ~ व्युत्पत्तिः (the ng is due to sandhi).

54) ACEG व्युत्पत्तिः .

55) ABE गी .

56) A व्युत्पत्तिः , CG व्युत्पत्तिः , DF व्युत्पत्तिः .

57-57) B DEF om. .

58) DF व्युत्पत्तिः .

59) DF व्युत्पत्तिः .

60) F व्युत्पत्तिः .

61) ACG व्युत्पत्तिः .

62) DF व्युत्पत्तिः (perhaps the difference of meaning between nahan and nihan was not clear to the scribes).

63) A व्युत्पत्तिः . This four-fold sattuika form of the intellect (buddhi) occurs passim in Sanskrit literature. Sāṅkhyakārikā 23 reads :

अध्यवसायो बुद्धिर्धर्मो ज्ञानं विराग ऐश्वर्यम् ।

सात्त्विकमेतद्रूपं तामसमस्मान्निर्गुणम् ॥

Intellect is determinative, virtue, wisdom, non-attachment, [21]
and the possession of Lordly powers constitute its sātvika form
(i.e., its forms when the constituent Sattva, goodness, predominates);
the reverse of these are of its tamasa form (i.e.; of its nature,
when Tamas, darkness, predominates). (trans. by S.S. Suryanarayana
Sastri, Madras 1948).

They are designated as the qualities of the intellect
(buddhi-guṇa, buddhi-dharma) in the Śraccāṇḍatantra:

धर्मो ज्ञानं च वैराग्यमैश्वर्यं च चतुर्थकम् ।

अधर्मं च तथा ज्ञानमवैराग्यमनैश्वरम् ॥

अष्टावेते समाख्याता बुद्धेर्धर्मादयो गुणाः । (11.137-138^{ab} vol. 6 p. 83).

बुद्धिधर्मास्ततो वक्ष्ये धर्मादीस्तत्र सुव्रते ।

धर्मो ज्ञानं च वैराग्यमैश्वर्यं च चतुष्टयम् ॥

अधर्मश्च तथा ज्ञानमवैराग्यमनैश्वरम् । (12.41-42^{ab} vol. 6 p. 18).

Also see 2.61, 63, 161-162 ; Paṇḍarāsa-saṁhitā 13.34, Garuḍa-purāṇa

12.3 (quoted in Goris p. 24).

64) CG om.

65) CG ॐ ॐ ॐ ॐ .

66) CG ॐ ॐ ॐ ॐ , DEF ॐ ॐ ॐ ॐ . Its parallels have already
been quoted in. n. 63.

67) BDEF ॐ ॐ .

68) E ॐ .

69) ACG ~ ॐ ॐ , DF ~ ॐ ॐ . The compound pañca-viparyaya is new

25]

to MW. and ONW.

But KBW. 3.597 quotes it from Wsh. It does not refer to the foregoing negative qualities which are only four. See st. 32 n. 42 for the enumeration of the five wiparyayas.

70) G ० २_१. It is treated at length in st. 32.

71) A om.

72) DF २५५ ५_१. The compound astasiddhi is not found in MW, ONW., and KBW.

73) ABDEF om.

74) DF ५५ ५_१.

[५_१]

१^१ १^२ ५^३ ५^४ १

५^५ ५^६ ५^७ ५^८ ५^९ १

५^{१०} ५^{११} ५^{१२} १

५^{१३} ५^{१४} ५^{१५} ५^{१६} ५^{१७} ५^{१८} ५^{१९} ५^{२०} ५^{२१} ५^{२२} ५^{२३} ५^{२४} ५^{२५} ५^{२६} ५^{२७} ५^{२८} ५^{२९} ५^{३०} ५^{३१} ५^{३२} ५^{३३} ५^{३४} ५^{३५} ५^{३६} ५^{३७} ५^{३८} ५^{३९} ५^{४०} ५^{४१} ५^{४२} ५^{४३} ५^{४४} ५^{४५} ५^{४६} ५^{४७} ५^{४८} ५^{४९} ५^{५०} ५^{५१} ५^{५२} ५^{५३} ५^{५४} ५^{५५} ५^{५६} ५^{५७} ५^{५८} ५^{५९} ५^{६०} ५^{६१} ५^{६२} ५^{६३} ५^{६४} ५^{६५} ५^{६६} ५^{६७} ५^{६८} ५^{६९} ५^{७०} ५^{७१} ५^{७२} ५^{७३} ५^{७४} ५^{७५} ५^{७६} ५^{७७} ५^{७८} ५^{७९} ५^{८०} ५^{८१} ५^{८२} ५^{८३} ५^{८४} ५^{८५} ५^{८६} ५^{८७} ५^{८८} ५^{८९} ५^{९०} ५^{९१} ५^{९२} ५^{९३} ५^{९४} ५^{९५} ५^{९६} ५^{९७} ५^{९८} ५^{९९} ५^{१००}

१^१ १^२ ५^३ ५^४ १
 ५^५ ५^६ ५^७ ५^८ ५^९ १
 ५^{१०} ५^{११} ५^{१२} १
 ५^{१३} ५^{१४} ५^{१५} ५^{१६} ५^{१७} ५^{१८} ५^{१९} ५^{२०} ५^{२१} ५^{२२} ५^{२३} ५^{२४} ५^{२५} ५^{२६} ५^{२७} ५^{२८} ५^{२९} ५^{३०} ५^{३१} ५^{३२} ५^{३३} ५^{३४} ५^{३५} ५^{३६} ५^{३७} ५^{३८} ५^{३९} ५^{४०} ५^{४१} ५^{४२} ५^{४३} ५^{४४} ५^{४५} ५^{४६} ५^{४७} ५^{४८} ५^{४९} ५^{५०} ५^{५१} ५^{५२} ५^{५३} ५^{५४} ५^{५५} ५^{५६} ५^{५७} ५^{५८} ५^{५९} ५^{६०} ५^{६१} ५^{६२} ५^{६३} ५^{६४} ५^{६५} ५^{६६} ५^{६७} ५^{६८} ५^{६९} ५^{७०} ५^{७१} ५^{७२} ५^{७३} ५^{७४} ५^{७५} ५^{७६} ५^{७७} ५^{७८} ५^{७९} ५^{८०} ५^{८१} ५^{८२} ५^{८३} ५^{८४} ५^{८५} ५^{८६} ५^{८७} ५^{८८} ५^{८९} ५^{९०} ५^{९१} ५^{९२} ५^{९३} ५^{९४} ५^{९५} ५^{९६} ५^{९७} ५^{९८} ५^{९९} ५^{१००}

1) Dharma is defined differently by Sraccchandatantra:

[25]

क्रोधश्चागुरुशुभ्रुषा , अशौचं च ततः परम् ॥

असन्तोषोऽनर्जिवं च हिंसा चासत्यमेव च ।

स्तेयमब्रह्मचर्यं च तथा चैव सकल्फता ॥

एवमेष समाख्यातो दशधाधर्मसंग्रहः । (11. 157^{cd} = 153^{ab} vol. 6 p. 88-89).

उपवासो जपो मौनमक्रोधोऽस्तेयमर्जवम् ।

सत्यं शौचं च दानं च दया क्षान्तिश्च सर्वदा ॥

विद्याभ्यासश्च लज्जा च इन्द्रियाणां च निग्रहः ।

इष्टार्थं तीर्थसेवा पित्राणां चैव तर्पणम् ॥

अभयं सर्वसत्त्वैभ्यो जीवितस्य च रक्षणम् ।

चरिणः प्रथमो ह्येष धर्म इत्यभिधीयते ॥ (12. 44-46 vol. 6 p. 19).

So also the comm. of Mātharācārya on Sāṃkhyakārikā

23 is quite different from our text:

According to the Adjī Sankya p. 11-13 (= Dutch trans. TRG. 84 p. 45 ff.) dharma consists of śīla , jiñāna , tapa , wirakta , tyāga and yoga.

2) ACG °रु, BDEF ररु.

3) A °रु, B °रु, C °रु, DEFG °रु.

4) CG °रु.

5) A °रु, BDEF °रु, CG °रु. The transition of wa to bha is as follows: wa → ba → bha (see Ślokāntara §84. 24).

6-6) A °रु, BE °रु, CG °रु, DF °रु.
Later on in the definition of individual words (n. 24) from the mss. readings, we can also surmise it to have been bhikṣutā (?).

25]

7) A 2m.

8) CG °ညှိ.

9) DF ၁၆၈၀.

৯) $ABDEF$ °খ্যায়, CG জ্যায়।

၇) A ဖြစ်သည်၊ BCG ဖြစ်သည်၊ DEF ဖြစ်သည်။

12) ACG °₂₅, BDF °₂₇. Śīla has an altogether different definition in the *Sārasamuccaya* st. 163. In Hīnayāna śīla briefly means सबपापस्य अकरणम् "the desisting from committing all sinful deeds" (Dasgupta vol. 1 p. 100). Also cf. the definition of śīlapāramitā in *Saṅg Hyang Kamahāyanika* p. 36.

13) ABDEF 1201.

K) A °አሳሳቢ , BDEF ይገኛል , CG °አሳሳቢ.

15) A C D F G Elim.

14) A 23.

7) A $\frac{2}{3}$ $\frac{1}{3}$ $\frac{1}{3}$, BGDG $\frac{1}{3}$ $\frac{1}{3}$ $\frac{1}{3}$, EF $\frac{1}{3}$ $\frac{1}{3}$ $\frac{1}{3}$.

18) ABDEF sm. (danda). CG have made it clearer by adding danda.

19) AE. 2.

20) A 2000, CG 2001, D 2000. In Sang Hyang Kamahayanikam p34ff. dāna is said to be three-fold dāna, atidāna and maḥatidāna, and each of them is defined at length.

21) E ၇၃၃ ၇၃၃.

22) $A = 20^\circ$, $BDEF = 20^\circ$, $CG = 90^\circ$.

23) ADF $^{\circ}D^{\circ}$, BE $^{\circ}B^{\circ}$, CG \perp \overline{AD} . MW. gives the form

anās'aka but without specifying the book whence it has been [26] taken.

24) A ~~2026420~~⁷, B ~~2026420~~⁷, DEF ~~2026420~~⁷ (perhaps for blinks?),
see n. 6.

25) A $\frac{1}{2}$ in, CG $\frac{1}{2}$ in.

26) β रूपाई^०, CDFG °ई^०.

27) ADF ०७२५०.

28) w single danda.

29) F 24.

30) AD om.

31) w double danda.

[ସମାପ୍ତ]

புதுவையில்

ကျွန်းကုမ္ပဏီများအတွက် ၁

புணர்ச்சி³ சூழ்ச்சி⁴ புரட்சி⁵ ^

ਅੰਤਰਿਕਸ਼ਿਤ ਕਰਮਾਨੁਸਾਰਿ "ੴ" ॥

ප්‍රකාශන මධ්‍යස්ථානයේ ප්‍රකාශනයක් ප්‍රකාශනයක්

புதுப்பாடி காலம் 1974

အရှေ့တန်း ^{၁၂} ကျောင်း ^{၁၃} ကျောင်း ^{၁၄} ကျောင်း

1. මහජන සමාජවාදී පක්ෂයේ 15 වැනි වර්ෂාවර්ෂාව 16 වැනි වර්ෂාවර්ෂාව

[illegible]

26] अथ लभ्यते । ये सौख्यार्थक्याः प्रमाणानि स्युः । प्रत्यक्षानुमानागमाः ।
 तद्य १ म ख सौख्यं यद्यर्थः १८ लभ्यते १९
 सौख्यं यो प्रमाणं लभ्यते २० →

1) Some of the verses relating to the three means of correct knowledge are:

दृष्टमनुमानमाप्तवचनं च सर्वप्रमाणसिद्धत्वात् ।

त्रिविधमुपमाणमिष्टं प्रमेयसिद्धिः प्रमाणाद्वि ॥ Sāṃkhyakārikā 14.

प्रत्यक्षानुमानागमाः प्रमाणानि । Yogasūtra 1.7.

प्रत्यक्षमनुमानञ्च शास्त्रं च विविधागमम् ।

त्रयं सुविदितं कार्यं चर्मतत्त्वमभीप्सुना ॥

Manu quoted in Sāṃkhyatattvakaumudī, the celebrated comm.

on Sāṃkhyakārikā, Haridās Sanskrit Granthamātā no. 123,

Benares 1937, p. 28.

प्रत्यक्षमेकं चार्थिकाः कणादसुगतौ पुनः ।

अनुमानं च तच्चापि सांख्याः शब्दं च तेष्वपि ॥

न्यायैकदेशिनोऽप्येवमुपमानं च केचन ।

अथपित्या सौधैतानि चत्वार्यहं प्रभाकरः ॥

अभावषष्ठान्येतानि भाटाः वेदान्तिनस्तथा ।

संभवैतिह्ययुक्तानि तानि पौराणिकाः जगुः ॥ Dakṣiṇāmūrtiśāstra 2.111 p. 21.

Also compare Adji Sāṃkhyā p. 18 (= Dutch trans. TBG. 84 p. 46).

2) A सुखं सुखं यथा १८, BDEF सुखं सुखं (D सु) यथा १८ (DF १८)
 CG यथा १८ (G १८).

3) ABDE °द्य°, CG पुचण्य, F °द्यञ्जि.

4) CG ज्युपिञ्जि.

5) CG ग्युञ्जि.

6) A °द्युल्ल°, BDF °द्युल्ल°, CG जाज्युल्ल°कद्युल्ल°, D °द्युल्ल°कद्युल्ल°, See Dasgupta vol. 1 p. 181. In the comm. on Tantrāloka 1.4 vol. 1 p. 19

jñāna is interpreted as:

स्वमेतदिदं वस्तु नान्यथेति सुनिश्चितम् ।

ज्ञापय-ती जगत्त्यत्र ज्ञानशक्तिर्निगद्यते ॥ Also see Dr. Alex Wayman:

Notes on the Sanskrit Term Jñāna (JAOS. 75 [1955] p. 253-268).

7) F °द्यञ्जि.

8) W °द्य°. According to the Nyāyamañjarī p. 12 pramāṇa is: अत्यभि-

चारिणीमसंदिग्धार्थोपलब्धिं विदधति बोधानोपस्वभावा सामग्री प्रमाणम्. For the view of others see Dasgupta vol. 1 p. 330 and vol. 2 p. 203.

9-9) CG ज्यु १ पुचण्य ज्यु लज्जु १.

10) ABDEF ज्य°. Cf. Rāmānuja: साक्षात्कारिणी प्रमा प्रत्यक्षम् (Dasgupta vol. 3 p. 220), and Sāṅkhyakārikā 5^a: प्रतिनिषयाध्यवसायो दृष्टम्. Also see

Dasgupta vol. 1 p. 183.

11) A ज्युल्ल°.

12) EF om.

13) DEF ज्यि ज्युल्ल°.

14) A ज्यि.

15) ACDFG ज्य°.

16) ACG ज्युल्ल°, E °ल्यु.

17) A ज्युल्ल°, B C D E F G ज्युल्ल° (G ल्यु)°.

18) F om.

19) W १ (single danda).

20) W १ (double danda).

27]
[ସମାପ୍ତ]

ଓଷ୍ଠାଦ୍ୟାଦିଂ^୧ ଶରୀରଂ^୨ ।
 ଯୁକ୍ତଂ^୩ ଶରୀରଂ ପିତ୍ତାଦିଂ^୪ ।
 ଶର୍ମାଦ୍ୟାଦିଂ^୫ ସଦାକ୍ରୀଡ଼ିତଂ^୬ ।
 ଶିଂ^୭ ଶରୀରଂ^୮ ଶରୀରାଦିଂ^୯ ଶରୀରଂ^{୧୦} ॥

ଯଦା ଶରୀରଂ ଶରୀରାଦିଂ^୧ ଶରୀରଂ^୨ ଶିଂ^୩ ଶରୀରଂ^୪ ପଞ୍ଚାଙ୍ଗୁଳଂ^୫ ।
 ଯଦା ଶରୀରଂ ଶରୀରଂ^୬ ଶରୀରଂ^୭ ଶରୀରଂ^୮ ଶରୀରଂ^୯ ଶରୀରଂ^{୧୦} ।
 ଶରୀରଂ^{୧୧} ଶରୀରଂ^{୧୨} ଶରୀରଂ^{୧୩} ଶରୀରଂ^{୧୪} ।
 ଶରୀରଂ^{୧୫} ଶରୀରଂ^{୧୬} ଶରୀରଂ^{୧୭} ଶରୀରଂ^{୧୮} ।
 ଶରୀରଂ^{୧୯} ଶରୀରଂ^{୨୦} ଶରୀରଂ^{୨୧} ଶରୀରଂ^{୨୨} ॥

1) The definition of vairāgya in the Yogasūtra 1.15 comes closest to ours: *द्वानुभविक्विषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्* । "Passionlessness is the consciousness of being master on the part of one who has rid himself to thirst for either seen or revealed objects". (J.H. Woods: Yoga System of Patanjali, p. 36).

2. Svachchanda Tantra 12.52^{ab} 54^{ab} vol. 6 p. 23 it is defined more elaborately:

वैराग्यात्सन्त्यजेत्पुत्रान्दाराणिष्ठान्सुसंमतान् ॥

हस्त्यश्वरथयानानि सुहृद् भोगधनानि च ।

उपवासं जपं तीर्थं पञ्चाग्निं जलशायिताम् ॥

उपास्यैतानि योराणि देहं सन्त्यजति क्षणात् ।

वैराग्यं भोगवैरस्यं धर्मः कोपि विवेकिता ।

Kṣemarāja's comm. on Śvacchandatantra 8.89 vol. 3 p. 94.

The modern Balinese work Adjī Sankya p. 19 (= Dutch trans. TBG. 84 p. 461) also explains wairāgya.

2) ACG °पुङ्गुत्तु (Aग्)पुङ्गुत्तु, BE पुङ्गुत्तुपुङ्गुत्तु, D °पुङ्गुत्तुपुङ्गुत्तु, F °पुङ्गुत्तु (the interchange of ta and ka is not rare; cf. CG in n. 6).

3) A अङ्गुत्तु, BDEF °पुङ्गुत्तु, CG पुङ्गुत्तु.

4) A पैपङ्गुत्तु, B पैचङ्गुत्तु, CEG पैपङ्गुत्तु (Eङ्गु), DF पैपङ्गुत्तु (Fङ्गु). wipaścitā is not a corrupt form of wiwarjitā but

it is taken over from the following śloka.

5) AB °पुङ्गु°, CG °पुङ्गु°, D अङ्गुत्तु°, F अङ्गुत्तुपुङ्गुत्तुपुङ्गुत्तु.

6) A °अङ्गुत्तु°, BDEF अङ्गुत्तु (Eङ्गु)अङ्गुत्तु, CG अङ्गुत्तुअङ्गुत्तु.

7) DF अङ्गु.

8) ACDEFG °पुङ्गु, B°पुङ्गु.

9) E पुङ्गुत्तुपुङ्गुत्तु. In other places this idea is expressed in a positive manner, e.g. : Śivasūtravārtika 2. 2.7 p. 31 : यद्वशात्समा-

र्थज्ञा योगिने योगचिन्ताका ; Bhagavadgītā 6.10^{ab} : योगी युञ्जीत सततमा-

त्मानं रहसि स्थितः ; Bhajagovinda-stotra 21 : योगी योगनियोजितचित्तः .

10) ADEF दृ° (Cf. pamēḡet sugih in st. 3 n. 9 "one who is extremely rich, as one who has reached the zenith of wealthiness").

11) CEG add danda.

12) ACG अङ्गु.

28]

13) In D and F this word is put after ଅଧିକାର.14) ACG ଉପାଧ୍ୟକ୍ଷ (note ଅଧିକାର).15) D° ଅଧିକାର, F ° ଅଧିକାର.16) ABE ଂଶ.

17) W1 (single danda).

18) BDF ଂଶ.

19) AB1 (single danda), CDEFG 11 (double danda).

[ଅଧିକାର]ଅଧିକାର¹ ଅଧିକାର² ଅଧିକାର³ 1ଅଧିକାର⁴ ଅଧିକାର⁵ ଅଧିକାର 1ଅଧିକାର⁶ ଅଧିକାର⁷ ଅଧିକାର⁸ 1ଅଧିକାର⁹ ଅଧିକାର¹⁰ 11 ଅଧିକାର 11

ଅଧିକାର¹ ଅଧିକାର² ଅଧିକାର³ ଅଧିକାର⁴ ଅଧିକାର⁵ 1 ଅଧିକାର⁶
ଅଧିକାର⁷ ଅଧିକାର⁸ ଅଧିକାର⁹ 1 ଅଧିକାର¹⁰ ଅଧିକାର¹¹ ଅଧିକାର¹²
ଅଧିକାର¹³ 1 ଅଧିକାର¹⁴ ଅଧିକାର¹⁵ ଅଧିକାର¹⁶ ଅଧିକାର¹⁷ ଅଧିକାର¹⁸
ଅଧିକାର¹⁹ 1 ଅଧିକାର²⁰ ଅଧିକାର²¹ ଅଧିକାର²² ଅଧିକାର²³ ଅଧିକାର²⁴ ଅଧିକାର²⁵ ଅଧିକାର²⁶ ଅଧିକାର²⁷
ଅଧିକାର²⁸ 1 ଅଧିକାର²⁹ ଅଧିକାର³⁰ ଅଧିକାର³¹ ଅଧିକାର³² ଅଧିକାର³³ ଅଧିକାର³⁴ ଅଧିକାର³⁵ ଅଧିକାର³⁶
ଅଧିକାର³⁷ 1 ଅଧିକାର³⁸ ଅଧିକାର³⁹ ଅଧିକାର⁴⁰ ଅଧିକାର⁴¹ ଅଧିକାର⁴² ଅଧିକାର⁴³ ଅଧିକାର⁴⁴ ଅଧିକାର⁴⁵

30 31 32 33 34
 35 36 37 38 39 40 41 42 43 44 45 46
 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80

1) In the Svachchandatantra 12. 55^{cd} 56^{1, 6p. 24} a disvaraya consists in :

ऐश्वर्यभावमापन्तो द्वयैरुत्पत्तिं न गच्छन्ति ॥
 न दोरेन चनेर्भोगैः परिवारैर्न वानैः ।

28]
37) A ඉඳුණාන , CG ඉඳුණාන , E ඉඳුණාන .

38) AD ඉ.

39) BF ඉ.

40) A ඉඳුණාන , CG ඉඳුණාන ඉ .

41) AE ඉ.

42) EF ඉ.

43) ABDEF om.

44) F ඉ.

45) E ඉ.

46) CG ඉ (G ඉ) , F ඉ . For the definition of ajñāna according to the Sāṅkara school of Vedānta see Dasgupta vol. 1 p. 452 ff. ; vol. 2 p. 101.

47) A ඉ.

48-49) D om.

49) CG ඉ.

50) F adda ඉ (ඉ ඉ)

51-52) EF om.

52) ACG ඉ , B ඉ.

53) CG have ඉ ඉ ඉ.

54) CG ඉ ඉ . ඉ. Yogasūtra 1.9 : शब्दज्ञानानुपाती

විකල්ප: .

55) ABDEF ඉ.

56) DEF ඉ . This form is noteworthy.

57) ACDG π , BEF π .

58) C G have π for π and π .

59) D π .

60) BDE π .

61) A π , CG π , DF π .

62) E adds π .

63-64) A π , E π .

64) A π .

65) AE π , BDF π .

66) DF π , E π .

67) CG π .

68-69) CG π .

69) CFG π (the visarga is dropped because of the following π).

70) ABE π , CG π , DF π .

71) F π .

72) CG π .

73) A π , B π .

74) ADF π , CG π , E π .

75) A π .

76) A π .

77) CG π .

78) CG π .

79) C π .

80-18) A π , BDEF π , CG π . Phala is clear from the similar ending of st. 29 comm.

29]

[५८५ की लुब्धक्यै]

¹ बुद्धि² विदुष्य³ तद्वि⁴ १
 ज्ञानप्रपञ्च⁵ सत्त्वज⁶ १
 अविदुष्य⁷ प्रपञ्च⁸ १
 सत्त्वज⁹ प्रपञ्च¹⁰ १ ॥ ५८५ ॥

यथा विदुष्यं तद्वि¹⁰ ज्ञानप्रपञ्च¹¹ बुद्धि¹²
 ॥ बुद्धि¹³ विदुष्यं¹⁴ सत्त्वज¹⁵ ॥ बुद्धि¹⁶ ज्ञानप्रपञ्च¹⁷
 ज्ञानप्रपञ्च¹⁸ सत्त्वज¹⁹ ॥
 यथा विदुष्यं²⁰ ५८५ की लुब्धक्यै²¹ →

१) In with. the results of the four qualities of buddhi (viz. dharma, jñāna, vairāgya and aiswarya) are described in stanzas 29, 30, 31 and 32 respectively as follows:

dharma leads to heaven (स्वर्गं धर्मेण गमनम्)

jñāna " " emancipation (मोक्षपदं समासाद्य)

vairāgya " " merger in prakṛti (वैराग्यात् प्रकृतौ लीनः)

aiswarya " " non-obstruction (रेख्येणाप्रतिहतः).

On Mṛgendratāntṛa 1.10.29 p. 223 the scholiast Nārāyaṇa-
 kanṭha says. concisely and precisely the same; but adds the
 consequences of their contrary counterparts also:

अथैतेभ्यः सांसिद्धिकादिभ्यो धर्मैभ्यः फलविशेषान्वक्तुमाह —

स्वर्गं मुक्तिः प्रकृतिरनाविधातौ येनिक्रान्तिरिदंरियावापि बन्धो ।

रूपेष्वर्थं विनयप्राकृतेषु संपद्यन्ते सिद्धिघाताः क्रमेण ॥

तत्र तावद्वैनायिकेषु रूपेषु क्रमेणार्थः संपद्यन्ते स्फीतिमुपयान्ति । के
त इत्याह स्वर्ग इत्यादि , चर्मत्स्वर्गः , ज्ञानान्मुक्तिः , वैराग्यात्प्रकृतिलयः , ऐश्व-
र्यादिविघातः यथेष्टसिद्धिरित्यर्थः । अथाचर्मतिर्यगादियोनिक्रान्तिः , अज्ञानान्निश्चयावाप्तिः ,
अवैराग्याद्बन्धः , अनेश्वर्याद्विघातः ॥

So also Sāṅkhyakārikā 44 चर्मण गमनमूर्ध्वं गमनमधस्ताद्भवत्यचर्मण
(cf. Tantrāloka 8.70-71 vol. 5 p. 53). Urdhvam is commented upon by
Vācaspatimishra as: युग्मभूतल्लोकेषु . Cf. Vācaspatimishra's comm. on
Sāṅkhyakārikā 23 p. 124 : चर्म अभ्युदयनिक्षेपसहितः and Rājānaka
Jayaratha's comm. on Tantrāloka 1.1 vol. 1 p. 10 : अर्ध्वं तु संस्थिता सृष्टिः
परमानन्दसपिण्णी .

2) AD युग्मं छिं , B °छुं छिं , CG °छुं छ , EF °छुं छिं .

3) ABDEF चर्माद्य , CG चर्माद्य . dharma is taken from the Sāṅkhyā-
kārikā (quoted in n.1).

4) A °छा° , CG °छा° .

5) B °छुं , CDFG °छुं .

6) CG छुं चर्माद्य , DEF छा° .

7) A छिं छिं छिं छिं छिं छिं , BCG छिं छिं छिं , D छिं छिं छिं , EF छिं छिं .

8) A °छुं , B °छुं , CDFG छुं .

9) A °छुं , BDEF छुं छिं छिं . The intrusion of t is due to the
greater frequency of tripti in or.

10-10) E om.

11) A °छुं .

307

12) $CG \perp CH$, $D \perp CH$.

13-13) E om.

14) A 2m.

15) ACG Σ_3^0 , F $\Sigma_3^0 \Sigma_3^0$.

16) So in all mss.

17) $ABDEF$ 'မှ'.

18) A \triangle $\triangle ABC$, B \triangle $\triangle BCD$, CG \triangle $\triangle CGE$, DEF \triangle $\triangle DEF$.

19) W¹ (single danda).

20) CG છે.

21) w " (double danda).

[ବିନୟ ଶ୍ରୀ ଶ୍ରୀ]

1 2 3 4

24⁴ 25⁵ 26⁶

$\frac{1}{2} \times 100 = 50$

୨୩ ଡ଼ାଏ ପିଲାମାନଙ୍କୁ ଧ୍ୟାନ ଦେଇ ୧୧୦ ୧୧

୧୫ " ୧୬ ୧୭ ୧୮ ୧୯ ୨୦ ୨୧ ୨୨ ୨୩ ୨୪ ୨୫ ୨୬ ୨୭ ୨୮ ୨୯ ୩୦ ୩୧ ୩୨ ୩୩ ୩୪ ୩୫ ୩୬ ୩୭ ୩୮ ୩୯ ୪୦ ୪୧ ୪୨ ୪୩ ୪୪ ୪୫ ୪୬ ୪୭ ୪୮ ୪୯ ୫୦ ୫୧ ୫୨ ୫୩ ୫୪ ୫୫ ୫୬ ୫୭ ୫୮ ୫୯ ୬୦ ୬୧ ୬୨ ୬୩ ୬୪ ୬୫ ୬୬ ୬୭ ୬୮ ୬୯ ୭୦ ୭୧ ୭୨ ୭୩ ୭୪ ୭୫ ୭୬ ୭୭ ୭୮ ୭୯ ୮୦ ୮୧ ୮୨ ୮୩ ୮୪ ୮୫ ୮୬ ୮୭ ୮୮ ୮୯ ୯୦ ୯୧ ୯୨ ୯୩ ୯୪ ୯୫ ୯୬ ୯୭ ୯୮ ୯୯ ୧୦୦

1) See n.1 on st. 29. That right knowledge can lead us to the highest realization is also recounted in Kashmir Śaiva works in a number of places:

सम्यग्ज्ञानं च मुक्त्येककारणं स्वपरस्थितम् । ^{9b} Tantrāloka 1.2.33 vol.1 p.250.

शिवशक्त्यात्मकं रूपं भावयेच्च परस्परम् ।

न कुर्यान्मानवीं बुद्धिं रागमोहादिसंयुताम् ॥

ज्ञानभावनया सर्वं कर्तव्यं साधकोत्तमैः । ^{Rājānaka Jayaratha's comm.}
on Tantrāloka 1.1 vol.1 p.14.

तस्मात्प्रवृत्तताद्वन्द्यात्परस्थानविरोधकात् ।

दीक्षैव मेचयत्यूर्ध्वं शैवं चाम नयत्यपि ॥

तस्य दीक्षां निर्वैवात्मसंस्कारपरिणामतः ।

सम्यग्ज्ञानं भवेत्सर्वशास्त्रेषु परिनिष्ठितम् ॥ ^{ibid. 1.44 vol.1 p.80-81.}

सर्वज्ञानक्रियाव्यक्तिमुक्तिः शैवेऽपि भाषिता ।

साध्येवं युज्यते पुंसां नित्ये ज्ञानक्रिये यदि ॥ ^{Nareśvaraprakāśikā 165.}

Also see Śivadṛṣṭi 1.26-28.

According to Bhāskara "pure karma cannot lead us to the highest perception of the truth, the Brahman; yet knowledge (jñāna) combined with the regular duties, i.e. jñāna-samuccita-karma can lead us to our highest good, the realization of Brahman is also to be accepted by reason of the injunction of the scriptures, for that also is one of the imperative duties imposed on us by the scriptures — a vidhi — the self is to be known (ātma vā are drastavyah, etc.)" (Dasgupta vol. 3 p.8).

2) A अष्टाङ्गयोगे टी, B अष्टाङ्गयोगे, C अष्टाङ्गयोगे, DEF अष्टाङ्गयोगे (E अष्टाङ्गयोगे).

30]

3) ABCDEFG ṛṣṭaṅga , D ṛṣṭaṅga . Dubious reading.4) ACEG ṛṣṭaṅga , BDF ṛṣṭaṅga .

5) ABDEF 21, CG 21. 21 'ṛ' and 21 'sa' are two of the most easily confusable letters in the Balinese script.

6) A ṛṣṭaṅga , CG ṛṣṭaṅga .7) CG ṛṣṭaṅga .8) ACG ṛṣṭaṅga , B ṛṣṭaṅga , DF ṛṣṭaṅga (FER) ṛṣṭaṅga , E ṛṣṭaṅga .9-9) A ṛṣṭaṅga , BCEG ṛṣṭaṅga , DF ṛṣṭaṅga .

10) The deliverance by means of knowledge is superior to other modes and leads to the total cessation of rebirths (तद्विपरीतः ज्ञेयान् व्यक्ता-
व्यक्तज्ञविज्ञानात् , Sāṃkhyakārikā 2 . Vācaspatimishra in his comm. here-
on cites the scriptural authority of Chāndogya Upaniṣad 8:15:
"न च पुनरावर्तते").

11) CG ṛṣṭaṅga .

12) W ṛṣṭaṅga (A ṛṣṭaṅga) ṛṣṭaṅga . Prof. Gonda gives samyajñāna (without ṛ)
in his ed. of the Agastya-parwa BK9. deel 90 p. 372. 7, 15 ; 375. 19.

13) CG ṛṣṭaṅga .14) ABDEF ṛṣṭaṅga .15) A ṛṣṭaṅga , C ṛṣṭaṅga , DF ṛṣṭaṅga .16) A ṛṣṭaṅga .

17) ACD ṛṣṭaṅga , BF ṛṣṭaṅga , E ṛṣṭaṅga . Janmāvasāna is not found
in MW. , ONW. , KBW. and the indexes to critical editions of OT. texts.

18) DEF ṛṣṭaṅga (E ṛṣṭaṅga) ṛṣṭaṅga .

32]

કોલમની જા¹ માપ કો જીર્ણોપા¹⁴ →

1) ACG જિપમત્તુ , BE જિપમત્તુ , DF જિપમત્તુ.

2) ADF જિજ્ઞાસિત્તર (DF જિજ્ઞાસિત્તર) , BCEG પુ (B પુ) જિજ્ઞાસિત્તર (CG જિજ્ઞાસિત્તર).

Cf. Saṃkhyakārikā 45 વૈરાગ્યાત પ્રકૃતિલયઃ and the expression પ્રકૃતિલય in Yogasūtra 1.19. See n.1 st. 29.

3) A જિજ્ઞાસિત્તર પુષ્પાજી , BDEF જિજ્ઞાસિત્તર પુષ્પાજી , CG જિજ્ઞાસિત્તર પુષ્પાજી.

Cf. Dakṣiṇāmūrti-stotra 6.21 p.125:

સુષુપ્તિસમયેષ્યાત્મા સત્યજ્ઞાનસુરવાત્મકઃ ।

સુરવમસ્વાપ્સમિત્યેવ પ્રત્યભિજ્ઞાયતે યતઃ ॥

4) ABDEF કો (A કો) જિજ્ઞાસિત્તર , C કો જિજ્ઞાસિત્તર , G કો જિજ્ઞાસિત્તર.

5-5) ADEF સાર્જી (DEF જી) પુષ્પાજી , B સાર્જી પુષ્પાજી , CG પુષ્પાજી પુષ્પાજી.

6) DF જી.

7) ADF જી. Note in ONW. and indexes to critical editions of OT. texts.

8) A જિજ્ઞાસિત્તર પુષ્પાજી , CG જિજ્ઞાસિત્તર પુષ્પાજી.

9-9) A જિજ્ઞાસિત્તર પુષ્પાજી , CG જિજ્ઞાસિત્તર પુષ્પાજી જિજ્ઞાસિત્તર , DF જિજ્ઞાસિત્તર જિજ્ઞાસિત્તર.

10) CG જી , E જી (જી. જી. 20). 11) ABCEFG જી.

12) A જી.

13) w 1 (single danda) 14) w 11 (double danda).

[માપ કો જીર્ણોપા]

જીર્ણોપાજી પુષ્પાજી પુષ્પાજી² 1

સુષુપ્તિજીર્ણોપાજી પુષ્પાજી⁴ 1

જિજ્ઞાસિત્તર જિજ્ઞાસિત્તર પુષ્પાજી⁵ 1

જિજ્ઞાસિત્તર જિજ્ઞાસિત્તર જિજ્ઞાસિત્તર 11 જીર્ણોપા

කතා කතාන්තරය⁸ පරිච්ඡේද⁹ 1 චූ චන්ද්‍ර 10 කිං චන්ද්‍ර¹¹
 මුඛ චන්ද්‍ර¹² 1 පුරාණ¹³ චන්ද්‍ර¹⁴ 1 චන්ද්‍ර¹⁵ 1
 චන්ද්‍ර¹⁶ 1 චන්ද්‍ර¹⁷ 1 චන්ද්‍ර¹⁸ 1 චන්ද්‍ර¹⁹ 1
 චන්ද්‍ර²⁰ 1 චන්ද්‍ර²¹ 1 චන්ද්‍ර²² 1 චන්ද්‍ර²³ 1
 චන්ද්‍ර²⁴ 1 චන්ද්‍ර²⁵ 1 චන්ද්‍ර²⁶ 1 චන්ද්‍ර²⁷ 1
 චන්ද්‍ර²⁸ 1 චන්ද්‍ර²⁹ 1 චන්ද්‍ර³⁰ 1 චන්ද්‍ර³¹ 1
 චන්ද්‍ර³² 1 චන්ද්‍ර³³ 1 චන්ද්‍ර³⁴ 1 චන්ද්‍ර³⁵ 1
 චන්ද්‍ර³⁶ 1 චන්ද්‍ර³⁷ 1 චන්ද්‍ර³⁸ 1 චන්ද්‍ර³⁹ 1
 චන්ද්‍ර⁴⁰ 1 චන්ද්‍ර⁴¹ 1 චන්ද්‍ර⁴² 1 චන්ද්‍ර⁴³ 1
 චන්ද්‍ර⁴⁴ 1 චන්ද්‍ර⁴⁵ 1 චන්ද්‍ර⁴⁶ 1 චන්ද්‍ර⁴⁷ 1
 චන්ද්‍ර⁴⁸ 1 චන්ද්‍ර⁴⁹ 1 චන්ද්‍ර⁵⁰ 1 චන්ද්‍ර⁵¹ 1
 චන්ද්‍ර⁵² 1 චන්ද්‍ර⁵³ 1 චන්ද්‍ර⁵⁴ 1 චන්ද්‍ර⁵⁵ 1
 චන්ද්‍ර⁵⁶ 1 චන්ද්‍ර⁵⁷ 1 චන්ද්‍ර⁵⁸ 1 චන්ද්‍ර⁵⁹ 1
 චන්ද්‍ර⁶⁰ 1 චන්ද්‍ර⁶¹ 1 චන්ද්‍ර⁶² 1 චන්ද්‍ර⁶³ 1
 චන්ද්‍ර⁶⁴ 1 චන්ද්‍ර⁶⁵ 1 චන්ද්‍ර⁶⁶ 1 චන්ද්‍ර⁶⁷ 1
 චන්ද්‍ර⁶⁸ 1 චන්ද්‍ර⁶⁹ 1 චන්ද්‍ර⁷⁰ 1 චන්ද්‍ර⁷¹ 1
 චන්ද්‍ර⁷² 1 චන්ද්‍ර⁷³ 1 චන්ද්‍ර⁷⁴ 1 චන්ද්‍ර⁷⁵ 1
 චන්ද්‍ර⁷⁶ 1 චන්ද්‍ර⁷⁷ 1 චන්ද්‍ර⁷⁸ 1 චන්ද්‍ර⁷⁹ 1
 චන්ද්‍ර⁸⁰ 1 චන්ද්‍ර⁸¹ 1 චන්ද්‍ර⁸² 1 චන්ද්‍ර⁸³ 1
 චන්ද්‍ර⁸⁴ 1 චන්ද්‍ර⁸⁵ 1 චන්ද්‍ර⁸⁶ 1 චන්ද්‍ර⁸⁷ 1
 චන්ද්‍ර⁸⁸ 1 චන්ද්‍ර⁸⁹ 1 චන්ද්‍ර⁹⁰ 1 චන්ද්‍ර⁹¹ 1
 චන්ද්‍ර⁹² 1 චන්ද්‍ර⁹³ 1 චන්ද්‍ර⁹⁴ 1 චන්ද්‍ර⁹⁵ 1
 චන්ද්‍ර⁹⁶ 1 චන්ද්‍ර⁹⁷ 1 චන්ද්‍ර⁹⁸ 1 චන්ද්‍ර⁹⁹ 1
 චන්ද්‍ර¹⁰⁰ 1

32]

ගැහැණු⁷² තැනැත්ත⁶⁸ ⁷³දුකට පැහැර⁷³ පැහැර⁷³ දුපු ⁷⁴ගිහැණු⁷⁴ නි ⁷⁵පැහැර⁷⁵
 දුකට පැහැර⁷⁵ පැහැර⁷⁵ දුපු ⁷⁶පැහැර⁷⁶ ⁷⁷පැහැර⁷⁷
 තැනැත්ත⁷⁸ ⁷⁹පැහැර⁷⁹ ⁸⁰පැහැර⁸⁰ ⁸¹පැහැර⁸¹ ⁸²පැහැර⁸² ⁸³පැහැර⁸³
 පැහැර⁸⁴ ⁸⁵පැහැර⁸⁵ ⁸⁶පැහැර⁸⁶ ⁸⁷පැහැර⁸⁷ ⁸⁸පැහැර⁸⁸ ⁸⁹පැහැර⁸⁹ ⁹⁰පැහැර⁹⁰
⁹¹පැහැර⁹¹ ⁹²පැහැර⁹² ⁹³පැහැර⁹³ ⁹⁴පැහැර⁹⁴ ⁹⁵පැහැර⁹⁵
 පැහැර⁹⁶ ⁹⁷පැහැර⁹⁷ ⁹⁸පැහැර⁹⁸ ⁹⁹පැහැර⁹⁹ ¹⁰⁰පැහැර¹⁰⁰ ¹⁰¹පැහැර¹⁰¹ ¹⁰²පැහැර¹⁰² ¹⁰³පැහැර¹⁰³
¹⁰⁴පැහැර¹⁰⁴ ¹⁰⁵පැහැර¹⁰⁵ ¹⁰⁶පැහැර¹⁰⁶ ¹⁰⁷පැහැර¹⁰⁷ ¹⁰⁸පැහැර¹⁰⁸ ¹⁰⁹පැහැර¹⁰⁹ ¹¹⁰පැහැර¹¹⁰ ¹¹¹පැහැර¹¹¹
¹¹²පැහැර¹¹² ¹¹³පැහැර¹¹³ ¹¹⁴පැහැර¹¹⁴ ¹¹⁵පැහැර¹¹⁵ ¹¹⁶පැහැර¹¹⁶ ¹¹⁷පැහැර¹¹⁷ ¹¹⁸පැහැර¹¹⁸ ¹¹⁹පැහැර¹¹⁹
¹²⁰පැහැර¹²⁰ ¹²¹පැහැර¹²¹ ¹²²පැහැර¹²² ¹²³පැහැර¹²³ ¹²⁴පැහැර¹²⁴ ¹²⁵පැහැර¹²⁵ ¹²⁶පැහැර¹²⁶ ¹²⁷පැහැර¹²⁷
¹²⁸පැහැර¹²⁸ ¹²⁹පැහැර¹²⁹ ¹³⁰පැහැර¹³⁰ ¹³¹පැහැර¹³¹

ගිහැණු ¹³⁰පැහැර¹³⁰ ¹³¹පැහැර¹³¹

1) See st. 28 n.1.

2) A භූත්වායුති ප්‍රතිරූපය , B භූත්විතං , C භූත්වයුතං , DF භූත්විත ප්‍රතිරූපය , E භූත්විතං. See n. 1 on st. 29.

3) B භූත්වය , DEF භූත්වය.

4) A භූත්ව , DFG භූත්වය. In st. 29^d it has the v.l. භූත්වය.

5) ACG භූත්වයුත්තරායය , BDEF භූත්වයුත්තරායය. This pada occurs in st. 29^e.

6) B භූත්ව , C භූත්ව , DF භූත්ව.

7) C භූත්ව , E භූත්ව. This pada occurs in st. 29^b and 3^d.

8) A භූත්වය.

9) ACG භූත්වය (C භූත්ව) පාඨය.

10-10) C භූත්වය.

11) G භූත්වය.

12) D භූත්වය.

13) C භූත්වය.

14) ABCDEFG භූත්වය.

15-15) E භූත්වය.

16-16) A භූත්වය , C භූත්වය (භූත්වය) , D භූත්වය.

17) G භූත්වය.

18) E භූත්වය.

19) ADEF භූත්වය , B භූත්වය , C භූත්වය.

20) A භූත්වය , C භූත්වය.

21) ACG භූත්වය.

22) DF භූත්වය.

32]

23) CG ଓ ଲାଘାଣା.

24) CG ଶୈଳାଦ୍ୟାୟ.

25) ACG ଓଧାୟଂ.

26) D ଗାମ.

27) AB ଲାଘାଣାୟ.

28) A ଶୈଳାଦ୍ୟାୟ.

29) A ଶୈଳାଦ୍ୟାୟ, BCDEF G ଶୈଳାଦ୍ୟାୟ. The pepet is given to avoid confusion with Sanskrit putra.

30) A ଶୈଳାଦ୍ୟାୟ, B ଶୈଳାଦ୍ୟାୟ, CG ଶୈଳାଦ୍ୟାୟ.

31) Before ଶୈଳାଦ୍ୟାୟ AD add ଶୈଳାଦ୍ୟାୟ and EF add ଶୈଳାଦ୍ୟାୟ.

32) E ଶୈଳାଦ୍ୟାୟ.

33) A om.

34) CG om.

35) CG ଶୈଳାଦ୍ୟାୟ.

36) A ଶୈଳାଦ୍ୟାୟ, CG ଶୈଳାଦ୍ୟାୟ.

37) This sentence is quoted in KBW. 2.776.

38) CDFG ଶୈଳାଦ୍ୟାୟ.

39) ABE ଶୈଳାଦ୍ୟାୟ, CG ଶୈଳାଦ୍ୟାୟ, DF ଶୈଳାଦ୍ୟାୟ.

40) CG ଶୈଳାଦ୍ୟାୟ.

41) CG ଶୈଳାଦ୍ୟାୟ, D om.

42) CG ଶୈଳାଦ୍ୟାୟ. The compound pañcaviparyaya is new to MW, and ONW. The five viparyayas are enumerated in the Kashmiri Saira texts as follows:

तमो मोहो महामोहस्तामिस्रश्च चतुर्थकः ।

अन्यतामिस्र एवान्यदत्राष्टप्रकृतिः स्थितः ॥

आत्माभिमानस्तु तमो मोहो देहात्मता मतः ।

महामोहस्तु बाह्यस्य पुत्रादेरात्मरूपता ॥

तामिस्रः स्यात्कुटुम्बादिवाद्याकर्तार्यमर्षणम् ।

पञ्चमस्त्वन्यतामिस्रो मरणत्रास एव यः ॥

Comm. on Śivasūtra-vāṇīka 3. 33 p. 75. The explanation of the five terms does not agree with ours.

तमो मोहो महामोहस्तामिस्रोऽप्ये विपर्ययः ॥

अन्यतामिस्रमित्याहुः पञ्चविपर्ययाः ।

Svacchandatantra ॥. 138^{cd}-139^{ab} vol. 6 p. 83.

In the Viṣṇupurāṇa 1.5.5 (quoted in comm. on Tantrāloka 9. 193 vol. 6 p. 151) they are termed as the "quinquepartite avidyā":

तमो मोहो महामोहस्तामिस्रो ह्यन्यसंज्ञितः ।

अविद्या पञ्चपर्वणा प्रादुर्भूता महात्मनः ॥

The Śaṅkhyakārikā 48 speaks of the subvarieties of the five:

अद्वैतमोऽष्टविधो मोहस्य च दशविधो महामोहः ।

तामिस्रोऽष्टादशधा तथा भवत्यन्यतामिस्रः ॥

43) CG om.

44) A खद्युल्लु, BDEF खद्युल्लु, C खद्युल्लु, G खद्युल्लु.

45) A अक्षुल्लु, BD अक्षुल्लु, CG अक्षुल्लु.

46) A अक्षुल्लु, BCG अक्षुल्लु, DEF अक्षुल्लु.

अक्षुल्लु.

32]

५१) ADE अष्टविधः। Vācaspatimishra explains eightfold tamah as follows:

भेदस्तमोऽविद्याया अष्टविधः। अष्टस्वव्यक्तमदहङ्कारपञ्चतन्मात्रेष्वनात्मस्वात्मबुद्धिर-
विद्या तमः, अष्टविधविषयत्वात्स्यादष्टविधत्वम्। (Sāṃkhyatattvakaumudī on Sāṃkhyā-
kārikā ५४ p. 15१).

५२) BDEF °ख्य, CG अष्टविधविषयत्वम् ख्ये.

५३) ACG अष्टविधविषयत्वम्. Cf. Sāṃkhyatattvakaumudī on Sāṃkhyākārikā ५४ p. 160.

“मोहस्य च” इति। अत्राप्यष्टविधो भेदश्चाकारेणऽनुषज्यते। देवा ह्यष्टविधमैश्वर्यमासाद्या-
मृतत्वमिमानिनोऽणिमादिकमात्मीयं शाश्वतीकमभिमन्यन्ते, सेयमस्मिता मोहोऽष्टविधै-
श्वर्यविषयत्वादष्टविधः।

54) BDEF °ख्य, CG अष्ट°.

55) CG म.

52) A अष्टविधविषयत्वम्, CDG अष्टविध°, EF °ख्य°. According to Vācaspatimishra
ibid. tenfold mahāmoha is as follows: “दशविधो महामोहः” इति। शब्दादिषु
पञ्चसु दिव्यादिव्यतया दशविधेषु विषयेषु राग आसक्तिर्महामोहः, स च दशविध-
विषयत्वादष्टविधः।

53) A अष्टविधविषयत्वम्, BEF °ख्य, CG अष्टविधविषयत्वम्, D अष्टविधविषयत्वम्. Tamisa is
defined by Vācaspatimishra ibid. as: “तामिस-” द्वेषः। अष्टादशधा शब्दादयो
दश विषया रञ्जनीयाः स्वरूपतः, ऐश्वर्यन्तर्वाणिमादिकं न स्वरूपतो रञ्जनीयम्,
किन्तु रञ्जनीयशब्दाद्युपायाः, ते च शब्दादय उपस्थिताः परस्परेणोपहन्यमाना-
स्तदुपायाश्चाणिमादयः स्वरूपेणैव कोपनीया भवन्तीति शब्दादिभिर्दशभिः सहोणिमा-
द्यष्टकमष्टादशचेति, तद्विषयो द्वेषस्तमिस्तोऽष्टादशविषयत्वादष्टादशचेति।

54) A अष्टविधविषयत्वम्, BDEF °ख्य, CG अष्टविधविषयत्वम्. It is defined in
Śabdakalpādruma as: पञ्चप्रकारान्तर्गतज्ञानविशेषः। देहनाशे “अहमेव मृतोऽस्मि”

इति बुद्धिः । इति भारतभाष्ये । According to Sāṅkhyatattvakaumudī p. 160 it is as follows: 'तथा अवत्यन्वतामिसुः' । अभिनिवेशोऽन्वतामिसुः । तथेत्यनेनाष्टादशधेत्यनुषज्यते । देवाः स्वर्गलवणिमादिकमष्टविधमैश्वर्यमासाद्य दश शब्दादीन् भुञ्जानाः - 'शब्दादयो भोग्यास्तदुपायाश्चाणिमादयोऽस्माकमसुरादिभिर्भोपचानिषत' इति विन्यस्यते । तदिदं भयमभिनिवेशोऽन्वतामिसुोऽष्टादशविषयत्वादष्टादशधेतुः ।
 55) A °यैव्याखे , CG ख्युईल्लैय°.

56) CG य° Initial hu was also written as u and that became wu in pronunciation and writing. Similarly, words beginning with wū are given under ū in the Kannada-English Dictionary of F. Kittel (Mangalore 1894).

57) CG °यैय्यु.

58) E om.

59) D ख्यु.

60) The tustis are eight according to the Wsh., but nine according to the Sāṅkhyakārikā 50 :

आध्यात्मिक्यस्वतस्तुः प्रकृत्युपदानकालमाभ्याख्याः ।

बाह्या विषयोपरमात् पञ्च नव तुष्टयोऽभिमेताः ॥

Sāṅkhyakārikā divides them into two categories:

(A) The 'complacencies' concerning the Self (adhyātmikyāḥ tustayaḥ) are four :

- (1) Brahmi-tusti
- (2) Upādāna-tusti
- (3) Kāla-tusti
- (4) Bhāgya-tusti

32]

(B) The external 'complacencies' (bāhyāḥ tuṣṭayah) are five:

- (5) Arjana-tuṣṭi
- (6) Raksana-tuṣṭi
- (7) Kṣaya-tuṣṭi
- (8) Tripti-tuṣṭi = bhāgya tuṣṭi of work.
- (9) Hinsa-tuṣṭi

Mātharavṛtti (Mātharācārya's comm. on Sāṃkhyakārikā) gives another set of nine tuṣṭis from another work whose title is not specifically mentioned: अम्भः सलिलमोघो वृष्टिः तारं सुतारं सुनेत्रं सुमरिचमु-
त्तमाम्भसिकमिति. These names are said to be sāṃjñāntara i.e., not separate categories but synonyms of prakṛti, upādāna, etc.

62) ABDEFG अरुज्ज्वा , C अरुज्ज्वा. The meaning as well as Sāṃkhyakārikā clearly show that it is arjana.

63) DEF अरुज्ज्वा. By the side of nine tuṣṭis Mātharavṛtti gives another set of opposite categories, namely, atuṣṭis: anambhāḥ, etc. O.T. lantars have mixed up tuṣṭis and atuṣṭis. By the side of arjana, raksana, kṣaya and sangga which are tuṣṭis, lantars record ahingṣā, abhāgya, akāla and anātmā which are atuṣṭis.

As expressly stated throughout, we are dealing with tuṣṭis and hence we have throughout corrected the negative forms ahingṣā, abhāgya, akāla and anātmā to the positive tuṣṭi forms hingṣā, bhāgya, kāla and ātmā. In n. 85 the correct reading 'hingṣā' is found in all mss.

64) W अरुज्ज्वा (CEG 21) २५.

65) ABDEF अखर (EF ख) म, CG अखर म.

66) ABDEF अखर म (BEF ख) , CG म.

67) ABDEF अखर म, CG अखर म. Cf. Matharavatti p. 67 : तत्राज्जनं नाम विषयाणां तदर्थं कृषिपाशुपाल्यादिव्यवसायदुःखमवधार्य तेभ्य एव उपरतस्तुष्टिं लभते, i.e. one gets satisfaction after losing his interest in arjuna, that is earning, such as is obtained through agriculture, animal husbandry, trade and commerce, taking into account the pain caused thereby.

Also compare Adj. Sankya p. 19 (= Dutch trans. TBG. 84 p. 462).

68) CG लखर म.

69) CG अखर म.

70) CG ख म.

71-72) E खर म.

72) Cf. Matharavatti p. 67 : अर्जितानामपि राज्ञोरादिभ्यो दुःखं विषयाणां रक्षणं कर्तुं तस्मान्न विषयैः कार्यमित्युपरतस्तुष्टिं लभते सा बखी (S.C. रक्षण-) तुष्टिः, i.e. one gains satisfaction by ceasing to take interest in guarding what one has acquired from the king, thieves and robbers etc., taking guarding itself to be a source of pain.

73-74) CG खर म.

74) CG खर म.

75) A अखर, CG खर म.

76) CG लखर म, ABDEF म. m almost invariably stands for लखर म.

77) Cf. Matharavatti p. 67 : रक्षणेऽपि कृत उपमुज्यमानास्ते क्षीयन्त इति न तैः

32]

कार्यमित्युपरतस्तुष्टिं लभते, i.e., even when one has acquired and guarded earthly gains they decrease as they are utilized, hence one gains satisfaction by having nothing to do with them.

Also compare Adjī Sankya p.19 (= Dutch trans. TBG.84 p.462).

78) ACDEFG धर्मे.

79-79) CG अर्थं गच्छति, DEF मन्त्रे.

80) AE मन्त्रे, B अर्थं गच्छति, DF मन्त्रे.

81) Cf. Mātharavṛtti p.67: तयाजनिक्षयादिप्रतीकारैरपि कृते नोस्तीन्द्रियाणां वैतृष्यं तस्मान्न तैः कार्यमित्युपरतस्य अर्थं तुष्टिः, i.e. one gains satisfaction by ceasing to deal with the objects of senses considering that even by the entire process of earning, guarding and enjoying, indriyas are not satiated, but their thirst goes on increasing.

Also compare Adjī Sankya p.20 (= Dutch trans. TBG.84 p.462).

82) CG मन्त्रे, DF मन्त्रे.

83) A मन्त्रे, C मन्त्रे, G अर्थं गच्छति.

84) CEG मन्त्रे.

85) See n. 63. Cf. Mātharavṛtti p.67: प्रेक्षतां प्रतीकारे कृतेऽप्यर्जनादिप्रवृत्तेन हिंसा मन्तरेण श्लोपरोधं विना अर्थं न प्राप्यन्ते तस्मान्न तैः कार्यमित्युपरतस्तुष्टिं लभते । एषा न्यमी तुष्टिः, i.e. one gains satisfaction by ceasing to take interest in objects of senses as they can not be obtained without himśā or injury to others.

Also compare Adjī Sankya p.20 (= Dutch trans. TBG.84 p.462).

86) CG मन्त्रे.

[32

- ৪) CG আয়ত্ত্ব, DEF °

- 88) CG ପ୍ରାକୃତିକ ସମ୍ବଳ.

- 89) A adds u before $vy^{\frac{1}{2}}_u$.

- 90-90) CG cm.

- 9) DEF गुणन (Def) प्रमाण्युक्ति . Cf. Matharavatti p. 68: वाह्यस्तु पञ्च तुष्टयः ।

पञ्चानां विषयाणामुपरमाद् भवन्ति, i.e., ~~tw~~ ^{two} things that belong to the outward world arise on account of the ceasing or stopping of the operations of five senses.

- 92) ADEF െച്ച (Aച്ച) ശൃംഖല (A) , CG യെ ചുറ്റും. cf. Matharavathi p.66: അ-

न्यायचिह्नृत्य जायन्त इत्याध्यात्मिकव्यञ्जितसूक्ष्मदृष्टयः, i.e., as the four tests refer to one's own ātman, hence they are styled ādhyātmika-tests.

- 93) ABCDFG ~~ഒരു~~ ^{ഒരു} സന്ദേശം , Form. See n. 63. Cf. Matharavathi

p. 66: कश्चिदेव . महाभागेनैव . मुक्तो भवति । तस्माज्ज्ञानमसाध्यकं मुक्ते स्यादिति तत्राता
तुष्टस्तस्य न मोक्ष इति भाग्यतुष्टिः, i.e., similarly considering that one
would be free by one's great good fortune he does not strive after
jñāna. This is bhāgya-tuṣṭi.

Also compare Adji Sankya p. 20 (= Dutch trans. TBG. 84 p. 462).

- 94) A ଓଡ଼ିଆ.

- ၁၅) B ဝဏ္ဏံ.

- 96) ८६ २१.

- 97-97) CG ଭାଗ.

- 98-98) A expansion.

- ११) ६ धातु.

32]

100) E om.

101) D डीयुग्री.

102) CG ज्ञा.

103) So in all mss. "It must mean 'like this ,thus'. Cf. ngkai, Kana: ngkana : mangkana, ngke : kene (ring kene)., So we may expect mengkene to have existed also." Prof. Gonda.

104-104) CG डीयुग्री.

105) W डीयुग्री. See n. 63. Cf. Mātharavṛtti p. 66: कश्चिदेवं क्लृते कालेन स्वयं मोक्षो भवी किं तत्त्वविज्ञानेनेति । ज्ञानेऽप्रवृत्त एव तुष्टः । तस्यापि न मोक्ष इति काल-तुष्टिः, i.e., somebody declares that in due course of time salvation will come of its own, why should one try to gain tattvajñāna ... This is kāla-tuṣṭi.

Also compare Adjī Sankya p. 20 (= Dutch trans. TBG. 84 p. 463).

106) AB डीयुग्री, D डीयुग्री.

107) CG डीयुग्री.

108) A डीयुग्री, CG डीयुग्री.

109) ABE डीयुग्री, CG डीयुग्री.

110) A डीयुग्री, E om.

111) A डीयुग्री.

112) AB डीयुग्री, D डीयुग्री, F डीयुग्री.

113) W डीयुग्री. See n. 63. This tuṣṭi is called prakṛti and upādāna in Sāṃkhyakārikā on which Mātharācārya comments as follows: यथा कश्चित् प्रकृतिमात्रं वेत्ति न तु जानीते सगुणगुणत्व-चेतना-

चेतनत्व-सर्वगतत्वधर्मानस्याः केवलं प्रकृत्यस्तित्वमात्रज्ञानेनाहं जानामीति तुष्टः
 प्रवृत्तितस्य नास्ति मोक्षः । एषा प्रकृति तुष्टिः । कश्चित् त्रिदण्डकुण्डिकाक्षमाला-
 कृष्णाजिनोपादानमात्रेणैवाहं मुक्त इत्यभिमानं ब्रूते । तेन मम मोक्षो भावीति ।
 एतावन्मात्रेण तुष्टो ज्ञानाधिगमे न प्रवर्तते तस्यापि न मोक्ष इत्येवा उपादानतुष्टिः,
 i.e. just as some one knows only prakṛti but does not
 know its various aspects of saguna aguna etc. and is
tusta, 'satisfied' that he understands prakṛti by the knowledge
 of recognition of merely the existence of prakṛti and
 becomes a parivrājaka; for such a one there is no mokṣa.
 This is known as prakṛti-tusti, i.e. satisfaction at a very broad
 recognition of prakṛti. Another one becomes confident by merely
 resorting to the outward paraphernalia of a parivrājaka, namely
 tridanda, kuṇḍikā etc. He considers himself to be on the path
 of salvation. Being satisfied with this much only he does not
 seek spiritual knowledge and is lost to salvation. This is
upādāna-tusti 'contentment on account of outer forms (upādāna)'.

Also compare Adyī Sāṅkya p 20 (= Dutch trans. TBG 84 p. 463).

114) DEF २२.

115) A धर्मे, E धर्मः. Vācaspatimiśra also employs the expression
viveka in his comm. on Sāṅkhyakārikā 50 (while explaining prakṛti):

विवेकसाक्षात्कारो हि प्रकृतिपरिणामभेदस्तत्र प्रकृतिरेव करोतीति कृतं तद् ध्याना-
 न्यासेन तस्मादेवमास्व वत्स इति सेयमुपदेष्टव्यस्य तद्विषयस्य या तुष्टिः प्रकृतौ,

33]

ਸਾ ਨੁਭਿ: ਪ੍ਰਕ੍ਰਿਤਿਕਾ 'ਅਮਮ': ਤ੍ਵਯੋ.

116) G ੰਭੀ (so also in n. 119, 127. This ms. seems to have a tendency to replace ning by ni).

117) A. ਪਮਪਮ, E ਪਮ.

118) C ਪਮਪਮ, E ਪਮ.

119) G ੰਭੀ.

120) CG ਪਮਪਮ. Mark the sandhi in ABDEF. The pronunciation of sva as so is paralleled in the recitation of dhāraṇīs in China, Inner Mongolia and Tibet. I have myself heard svāhā being sohā in the temple "Fa Hsi Sjä" in Inner Mongolia.

121) ADEF ਰੁਪ.

122) A ਰੁਪਪਮ.

123) A ਪਮਪਮ, E ਪਮ.

124) A ਰੁਪ.

125) ABE ਪੁੰਞ, CG ਪੁੰਞ.

126) A adds ਰੁਪ.

127) G ੰਭੀ.

128) So in all mss.

129) w 1 (single danda).

130) E om.

131) w 11 (double danda).

[ਭਾਖੁਤੀਤੀ]

¹ਭਾਖੁਤੀਤੀ² ਰੁਪਪਮ³ਭਾਖੁਤੀ⁴ ਪ੍ਰਮਾਣੁਭਾਖੁਤੀ⁵ ਤੀ⁶ਪ੍ਰਮਾਣੁ ਭਾਖੁਤੀਤੀਤੀਤੀ⁸ਤੀਤੀਤੀਤੀਤੀ ਪ੍ਰਮਾਣੁਭਾਖੁਤੀ⁹ "ਰੁਪ" 11

කොට¹⁰ තැනට වෙ පු ආපර¹¹ 1 ආප්පාක¹² තැනට¹³ වෙ
 පු ආපර¹⁴ 1 පාන න වෙි නාන¹⁵ 1¹⁶ න¹⁷ 1¹⁸ නිකපා
 1¹⁹ නානානක²⁰ 1 ආප්පා²¹ න වෙි පාන²² න²³ 1 ආප්පා²⁴
 පාන²⁵ න වෙි පු ආප්පා²⁶ පාන²⁷ පාන²⁸ පාන²⁹ 1
ආප්පා³⁰ තැනට³¹ පාන³² පාන³³ 1 න³⁴ න³⁵ පාන³⁶ 1
 පාන³⁷ තැනට³⁸ පාන³⁹ 1

නිකපා නානානක⁴⁰ තැනට⁴¹ 1 තැනට වෙ පු ආප්පා-
 තැනට⁴² තැනට⁴³ 1 3⁴⁴ න⁴⁵ න වෙ⁴⁶ තැනට⁴⁷ 1
 ආප්පා න⁴⁸ 1 ආප්පා⁴⁹ තැනට⁵⁰ 1 ආප්පා⁵¹ තැනට⁵² 1
ආප්පා⁵³ තැනට⁵⁴ 1 ආප්පා⁵⁵ තැනට⁵⁶ 1 ආප්පා⁵⁷ තැනට⁵⁸ 1
 1⁵⁹ 1 ආප්පා⁶⁰ තැනට⁶¹ 1 ආප්පා⁶² තැනට⁶³ 1 ආප්පා⁶⁴ තැනට⁶⁵ 1
 1⁶⁶ 1 ආප්පා⁶⁷ තැනට⁶⁸ 1 ආප්පා⁶⁹ තැනට⁷⁰ 1 ආප්පා⁷¹ තැනට⁷² 1
 1⁷³ 1 ආප්පා⁷⁴ තැනට⁷⁵ 1 ආප්පා⁷⁶ තැනට⁷⁷ 1 ආප්පා⁷⁸ තැනට⁷⁹ 1
 1⁸⁰ 1 ආප්පා⁸¹ තැනට⁸² 1 ආප්පා⁸³ තැනට⁸⁴ 1 ආප්පා⁸⁵ තැනට⁸⁶ 1
 1⁸⁷ 1 ආප්පා⁸⁸ තැනට⁸⁹ 1 ආප්පා⁹⁰ තැනට⁹¹ 1 ආප්පා⁹² තැනට⁹³ 1
 1⁹⁴ 1 ආප්පා⁹⁵ තැනට⁹⁶ 1 ආප්පා⁹⁷ තැනට⁹⁸ 1 ආප්පා⁹⁹ තැනට¹⁰⁰ 1

33]

පුත්ති නි සුත්ති කාපුපානනු 1

21 සුත්ති නි සුත්ති සු මහපානනු 78 1 සු පුතානනු 79 1 සු 80
 1 සාසුත්ති 1 මරය 1 මාපය 1 මාපානි 80^a 1 කනනනු 1 21 ඉපයුන
 1 පාන සාසුත්ති 1 21 ඉතරය පාන ගරු 1 21 කුනානි පාන
 මාප 1 21 මිහපානනු 81 [21 ඉපයුන] 82 සු මා පාන පානි
 කපුත්ති 1 සුත්ති 1 ඉපානු 83 1 84 පුනා 1 85 පානු 84 1 86 පානු 85
 පානු 1 87 පානු 86 1 88 පාන 1 89 පානු 88 1 90 පානු 89 1 91 පානු 90
 මිහපානනු 92 21 කුනානි සු මා පානනනු 1 පානපානනු 21
 ඉතරය 1 පාන ඉපානු පානුත්ති 93 කපුත්ති 94 මාප 95 මාපානු
 21 ඉපයුන පානි 21 කුනානි 1 මාපානි පානුත්ති 96 පාන-
 පානිති 11

මාපානි 97 මාපානු පානුත්ති 98 පානු 1 මාපානි 99
 පානු 100 1 මාපානු 101 පානු 1 21 පාන 102 1 21 පාන 1 21 පාන 1
 පානුත්ති 1 21 පානුත්ති පානුත්ති 1 21 පාන 103 පානුත්ති 104 පානුත්ති 105
 මාප පානුත්ති 104 1 පාන පානුත්ති 105^a පානුත්ති 1 21 පාන 21
 පානුත්ති පානුත්ති 1 21 පානුත්ති 106 මාප 107 පානුත්ති පානුත්ති
 1 21 පාන පානුත්ති 108 පානුත්ති 1 21 පාන 21 පානුත්ති 109 පානුත්ති
 පානුත්ති 110 පානුත්ති 21 පානුත්ති 111 1 21 පාන 21 පානුත්ති 21 පානුත්ති
 1 21 පානුත්ති 112 මාප පානුත්ති 1 21 පාන පානුත්ති 113
 පානුත්ති 1 21 පානුත්ති පානුත්ති 21 114 පානුත්ති 115 පානුත්ති 116
 පානුත්ති 117 පානුත්ති 1 21 පානුත්ති 112 මාප 21 මාපානි පානුත්ති 118
 පානුත්ති 119 පානුත්ති 21 21 1 21 පාන පානුත්ති 21 119 1 21 පාන
 පානුත්ති 120 පානුත්ති 1 21 පානුත්ති පානුත්ති 21 21 21 පානුත්ති 21

112 122 123 124 [33
 125 126 127 128 129
 130 131 132 133 134
 135 136 137 138 139
 140 141 142 143 144
 145 146 147 148 149
 150 151 152 153 154
 155 156 157 158 159
 160 161 162

112 122 123 124 [33
 125 126 127 128 129
 130 131 132 133 134
 135 136 137 138 139
 140 141 142 143 144
 145 146 147 148 149
 150 151 152 153 154
 155 156 157 158 159
 160 161 162

33]

163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

175

33]
 ୧୫୫୩^{୨୭୬} ମାମାମା^{୨୭୭} । ଯୁକ୍ତି^{୨୭୮} ଯାହା ମାମା ମାମା^{୨୭୯} ଯୁକ୍ତି^{୨୮୦}
 ଯୁକ୍ତି ପିୟା , ଅପାରି ପିୟା ଯୁକ୍ତି^{୨୮୧} । ଯାହା^{୨୮୨} ଯାହା^{୨୮୩} ଯାହା^{୨୮୪}
 ପିୟା , ^{୨୮୫} ଯାହା^{୨୮୬} ଯୁକ୍ତି^{୨୮୭} । ଯାହା^{୨୮୮} ଯାହା^{୨୮୯} ଯାହା^{୨୯୦} ଯାହା^{୨୯୧}
 ଯାହା^{୨୯୨} ଯାହା^{୨୯୩} ଯାହା^{୨୯୪} ଯାହା^{୨୯୫} ଯାହା^{୨୯୬} ଯାହା^{୨୯୭} ଯାହା^{୨୯୮}
 ଯାହା^{୨୯୯} ଯାହା^{୩୦୦} ଯାହା^{୩୦୧} ଯାହା^{୩୦୨} ଯାହା^{୩୦୩} ଯାହା^{୩୦୪} ଯାହା^{୩୦୫}
 ଯାହା^{୩୦୬} ଯାହା^{୩୦୭} ଯାହା^{୩୦୮} ଯାହା^{୩୦୯} ଯାହା^{୩୧୦} ଯାହା^{୩୧୧} ଯାହା^{୩୧୨}
 ଯାହା^{୩୧୩} ଯାହା^{୩୧୪} ଯାହା^{୩୧୫} ଯାହା^{୩୧୬} ଯାହା^{୩୧୭} ଯାହା^{୩୧୮} ଯାହା^{୩୧୯} ଯାହା^{୩୨୦}
 ଯାହା^{୩୨୧} ଯାହା^{୩୨୨} ଯାହା^{୩୨୩} ଯାହା^{୩୨୪} ଯାହା^{୩୨୫} ଯାହା^{୩୨୬} ଯାହା^{୩୨୭} ଯାହା^{୩୨୮} ଯାହା^{୩୨୯} ଯାହା^{୩୩୦}

1) The nearest parallel to it is provided by the Sāṃkhyaakārikā 51 where tarka and sauhṛda are replaced by the synonymous term ūha and subhṛapṛāpti :

ଋତୁଃ ଶବ୍ଦୋଽଧ୍ୟୟନଂ ଦୁଃସଂବିଧାତାଃସ୍ତ୍ରୟଃ ସୁହୃତ୍ପ୍ରାପ୍ତିଃ ।

ଦାନଂ ଚ ସିଦ୍ଧ୍ୟୋଽଟୌ ସିଦ୍ଧିଃ ପୂର୍ବାଦୁଃସାସ୍ତ୍ରିବିଧିଃ ॥

୧. Dasgupta vol. 1 p. 220 n.1 where altogether different terms are substituted for the foregoing.

୧) A ଯାହା ଅପାରି , B ଯାହା ଅପାରି , C ଯାହା ଅପାରି , D ଯାହା ଅପାରି , E ଯାହା ଅପାରି

୨) A ଯାହା ଅପାରି

୩) A ଯାହା ଅପାରି

୪) A ଯାହା ଅପାରି , C ଯାହା ଅପାରି , D ଯାହା ଅପାରି

୫) A ଯାହା ଅପାରି

୬) D ଯାହା ଅପାରି

୭) A ଯାହା ଅପାରି , BDEF ଯାହା ଅପାରି , C ଯାହା ଅପାରି

9) w पुञ्जित्वात्.

10) Adjī Saṅkya p. 21 (= Dutch trans. TBG. 84 p. 463 ff) is far more precise than our text in which dāna is merely glossed by a short single sentence. Mātharavṛtti on Sāṃkhyakārikā 51 p. 69 explains dāna as:

कश्चिदावाहनसंवाहनमिक्षापात्रवस्त्रद्वयमण्डलप्रभृतिदानेन गुरुनाराध्य सांख्यमधि-
गम्य मोक्षं गच्छतीत्येषा अष्टमी सिद्धिः । दानादभिरुपयनैः निष्पन्ना । Also
cf. Śivasūtravārtika 3.28 p. 69.

11) B दृष्टपरूपम् , CG चम्.

12) AE '29'. Adjī Saṅkya p. 21 (= Dutch trans. TBG. 84 p. 464) explains adhyayana in brief. Also cf. Mātharavṛtti ib. p. 68: तृतीयध्वयनसिद्धिः

सांख्यज्ञानमधीत्य संजाता .

13) DF om.

14) ACQ add ये before सम्पन्नम्.

15) w om. danda.

16) A चम् , BCDEFG चम्.

17) CG चम्.

18) AE चम्.

19) A चम् , DEF अमुष्मत्.

20) Adjī Saṅkya p. 22 (= Dutch trans. TBG. 84 p. 464) also explains śabda.

cf. Mātharavṛtti ib. p. 68 : शब्दो नाम यथा कस्यचित् पदतः शब्दं भुत्वान्यत्र

उपधानमन्योऽहमिति तन्मार्गप्रवृत्तिप्रबुद्धो मोक्षं गच्छत्येवमेषा द्वितीया सिद्धिः शब्दतः

उत्पन्ना । कश्चित् गुरुपासनया ततोऽधीत्यावगम्य सकलं ज्ञानमाप्नोति ।

21-22) CG अत्रापि , DF अत्रापि , E अत्रापि चम्.

33]

22) D ६०१, F ६०१.

23) ADE १६०.

24) ABDEF २११.

25) Adji Sankya p.22 (= Dutch Trans. TBG. 84 p.464) explains tarka. Compare

Maṭharavṛtti ib. p.67 : तत्र ज्ञे नम चथा कश्चिच्चिन्तयति किं परं याथात्म्यं,
 किं निश्चयेयं, किं कृत्वा सुखं प्राप्यते । एवमस्य चिन्तयतो ज्ञानमुत्पद्यते स्वतः
 शास्त्रतो गुरुतो वा । यत् प्रधानबुद्ध्यहंकारतन्मात्रेन्द्रियभूतानि अन्यान्यहमन्य
 इति ततो मोक्षं गच्छत्येषा ऊहसिद्धिः उच्यते । चौर-साधु तदनुगामी स्वामि-
 पथिकसंयोगादिवत् प्रकृतिपुरुषशिष्यगुरुक्रमज्ञानम् । तद्यथा ग्राममाच्छिद्य चौरा
 यान्ति । तत्सार्थमध्ये साधुरेको गच्छति । तदनुगामी च स्वामी । चतुर्थः पथिक-
 स्तदभिज्ञः । पथिकचौरमध्ये साधुरपि चौरगुणास्पृष्टोऽपि तदनुगामिना चौरतया प्रतीत-
 स्तादृश गणनायां (प्रतीतः) तदभिज्ञेन पथिकेन स्वामी सम्बोधितो यदहं सर्वं
 जानामि - क्षमी चौरा अयं साधुरेव तत्सार्थानुवर्ति । एवं चौरस्थानीयो बुद्ध-
 हंकारतन्मात्रेन्द्रियभूतसमवायः, साधुस्थानीयश्च पुरुषः, तदनुगामिस्थानीयः शिष्यः,
 भेदेन बोध्याः, पथिकस्थानीयो गुरुः । तस्माज्ज्ञानं प्रतीकत्रयेणैवावगम्यते - गुरुतः,
 शास्त्रतः, स्वत इत्युहसिद्धिः उच्यते ।

26) A ६०१.

27) Here the expression ūha is used in the explanation while
 in the Sāṃkhyakārikā 51 it occurs in the kārikā itself in place
 of tarka.

28) The differentiation of the siddhis into (i) external (bāhya) and (ii) meta-
 physical (ādhyātmika) is not known to the Sāṃkhyakārikā or even to
 its commentators Maṭharācārya and Vācaspati-miśra.

29) A जो अख्यौर्लोक , CG जो लो , DF जो लो , E °ख्यौ°.

30) CG °लोकौ , D ख्यौ.

31) cf. *Ahimbudhnyasamhitā* 47.6 vol. 2 p. 465 and comm. of *Sivasūtra-vārtika* 3.33 p. 75.

32-33) E om.

33) B २ , CF ५ २.

34) ७ अख्यौ°. In *Mātharācārya's* and *Vācaspatimishra's* comm. we have ādhibhautikaduhkha. Cf. *Mātharavṛtti* p. 3 on *Sāṅkhyakārikā* 1:

किं पुनः तदुःखत्रयं, तदाह - आध्यात्मिकम्, आधिभौतिकम्, आधिदैविकम् and also *Sāṅkhyatattvakaumudī* p. 5: दुःखानां त्रयं दुःखत्रयम्। तत्

खलु आध्यात्मिकम्, आधिभौतिकम्, आधिदैविकम्.

35) Cf. *Mātharavṛtti* on *Sāṅkhyakārikā* 1 p. 3: तत्र प्रथमं द्विविधं शरीरं मानसं

च। तत्र शरीरं वातपित्तश्लेष्माणां देहधातूनां त्रैषम्याद् यदुःखमात्मानं देहमधि-
कृत्य ज्वरातिसरादि प्रवर्तते। मानसं प्रियवियोगप्रियसंयोगाच्च द्विविधम्। एतदा-
ध्यात्मिकं दुःखमभिहितम्। *Vācaspatimishra* in his *Sāṅkhyatattva-*

Kaumudī p. 5 explains it thus: तत्राध्यात्मिकं द्विविधं, शरीरं मानसं च।

शरीरं वातपित्तश्लेष्माणां त्रैषम्यनिमित्तम्। मानसं कामक्रोधलोभमोहभयेर्ष्या-
विषादविषयविशेषादर्शननिबन्धनम्। सर्वज्यैतदान्तरोपायसाध्यत्वादाध्यात्मिकं दुःखम्।

Also cf. *Adjī Sankhya* p. 22 (= *Dutch Trans. TBG.* 84 p. 465).

36) A CG २१खौ.

37) F ११८४.

38) These three always occur together e.g. *Sang Hyang Kamahyānikan* p. 25, 62, and *Agastya-parwa* BK 9. deed 90 p. 315 l. 11.

33]

- 39) In KBW. hurēm is translated by "flauw schijnend van der maan"
cf. however also urēm II = orēm, KBW. 1.123.
- 40) A 26°, BCDEFG रमर.
- 41) ACG रज्ज्वरी.
- 42) cf. puruh "scheele hoofdpijn" KBW. IV p.58.
- 43) W om. danda.
- 44) cf. KBW. II. p.87.
- 45) A चञ्चुली, BCDEFG चञ्च.
- 46) A चञ्च, DF °ञ्च.
- 47) A चञ्चुली, DEF चञ्चु.
- 48) AE चञ्चुली, BDF चञ्चुली.
- 49) cf. Mātharavṛtti ib. p.3 : आधिदैविकं तु दिव्यमधिकृत्य यत्प्रवर्तते शीतोष्णवात-
वर्षादिकम् ; and Sāṅkhyatattvakaumudī p.6 बाह्योपायसाध्यं दुःखं द्वेषा,
आधिभौतिकम्, आधिदैविकञ्च । ... आधिदैविकं तु यक्षराक्षसविनायकग्राह्यावेश-
निबन्धनम्. Also cf. Adji Sankhya p.22 (= Dutch trans. TISG.84 p.465).
- 50) ACG सुखे चञ्चुली, D °च.
- 51) G चै च.
- 52) AD च° , G चञ्चुली.
- 53) ACG च°, BDEF चञ्चुली.
- 54) ACG चञ्चुली.
- 55) ACG चञ्चुली.
- 56) cf. Mātharavṛtti ib. p.3 : आधिभौतिकं तु भूतान्यधिकृत्य यत्प्रवर्तते मानुषपक्षी-
सरीसृपस्थवरणिमित्तम् ; and Sāṅkhyatattvakaumudī p.5 तत्राधिभौतिकं मानुष-

पशु-मृग-पक्षी-सरीसृप-स्यावरनिमित्तम्.
TBG. 89 p. 465).

Also cf. Adji Sankya 22 (= Dutch trans.

57) DF ०२।. cf. Malay and Bahasa Indonesia jarum "needle". Also in mod. Jav. dialects.

58) A ०३°, CG ०४°.

59) D om., E ०५।°, F ०६।. cf. KBW. I. 200.

60) G ०७।. Perhaps těhuh refers to indigenous black magic and abticāra to tantric magic. (KBW. I. 450).

61) W add danda after it.

62) AE ०८।, BCDFG ०९।.

63) BDEF om., CG १०°. Lalatang is not found in ONW. cf. Malay djelatang or latang. These stinging nettles, esp. the *Laportea stimulans* (Malay djelatang gadjah), cause intense pain. They are used as an ingredient in poison. Other nettles also called djelatang cause itch." Prof. Gonda.

64-64) A ११।, CG १२।.

65) ACEG १३।.

66-66) CG १४। १५।.

67) B ०३, E ०४.

68) CDFG ०५ (the omission of k is due to the following k in kabeh).

69) A १६। १७।, B ०१०°, CG १८।, DF ०२°, E १९।.

70-70) A २०।, G २१।.

71) CG २२।.

33]

72) CG ०८३.

73-73) E om.

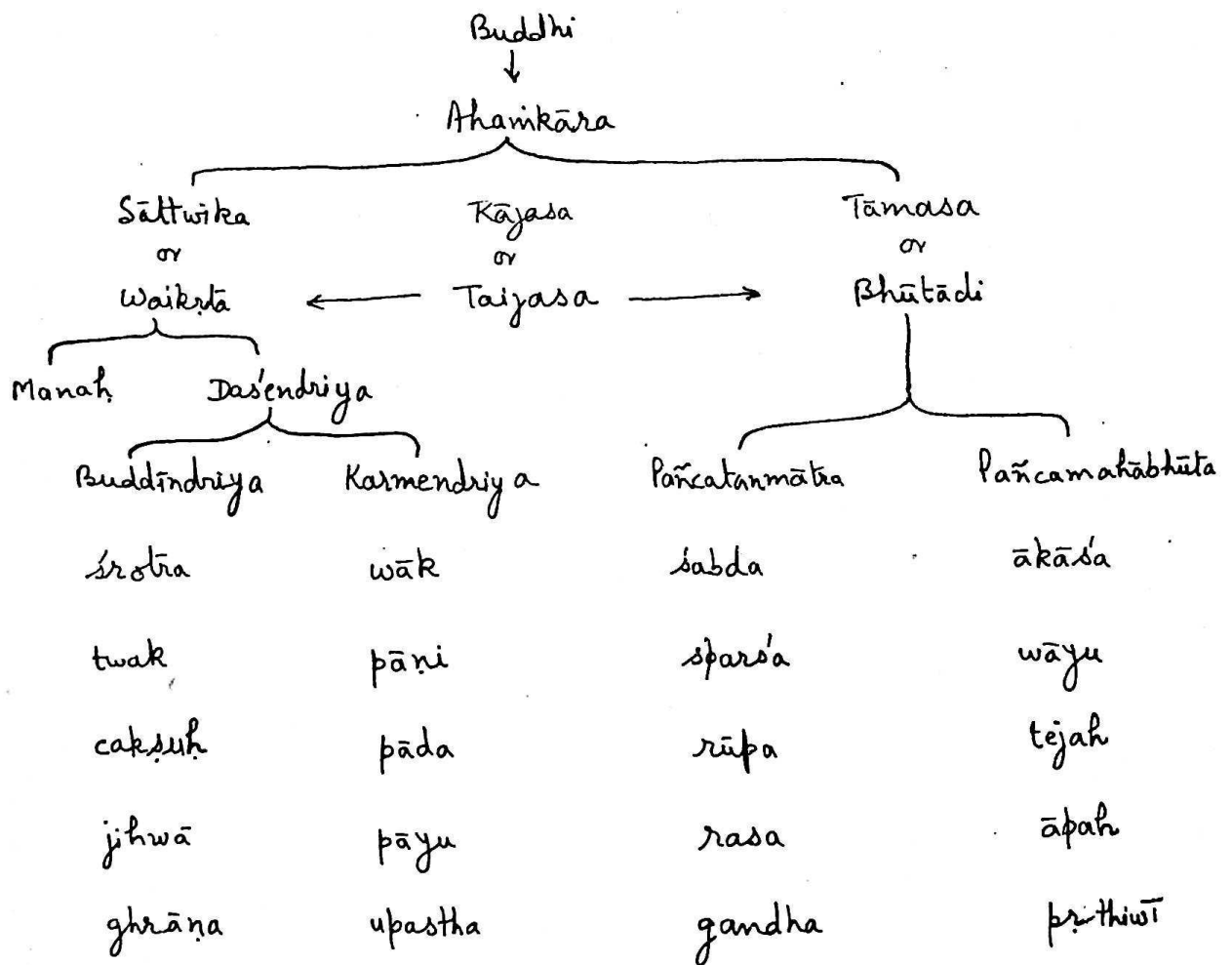
74) ABCEG om.

75) D ०८३.

759) Cf. Adji Sankya p. 22 (= Dutch trans. TBG. 84 p. 465).

76-76) A ०८३, CG ०८३.

77) The evolution of Prakṛti can be tabulated as under :



This evolution is described in a large number of works. Some of the important passages are :

अभिमानोऽहङ्कारः तस्माद् द्विविधः प्रवर्तते सर्गः ।

एकादशकश्च गणस्तन्मात्रपञ्चकश्चैव ॥

सार्विक एकादशकः प्रवर्तते वैकृतादहङ्कारात् ।

भूतदेवतन्मात्रः स तामसः, तेजसादुभयम् ॥

बुद्धेन्द्रियाणि चक्षुःश्रोत्रघ्राणरसनत्वगाख्यानि ।

वाक्पाणिपादपायूपस्थानि कर्मेन्द्रियाण्याहुः ॥ Sāṅkhyakārikā 24-26.

ब्रह्मणोऽव्यक्तम् । अव्यक्तान्महत् । महतोऽहङ्कारः । अहङ्कारात् पञ्चतन्मात्राणि ।

पञ्चतन्मात्रेभ्यः पञ्चमहाभूतानि । पञ्चमहाभूतेभ्योऽखिलं जगत् ॥

Triśikhibrahmaṇspaniśad 8 (in The Yoga Upaniśads p. 117).

वाक् पाणिपादं पायुं जोषस्थं च तथा विदुः ॥

श्रोत्रं त्वक् चक्षुषी जिह्वा वासिका श्रोत्रे कर्मेतन्म ।

बहिष्करणं देवि दशधा संव्यवस्थितम् ॥

तेजसो वैकृताख्यश्च भूतादिश्च तृतीयकः ।

अहङ्कारस्त्रिधा प्रोक्तो मया ते वरवर्णिनी ॥

Svacchandatantra ॥. 131^{cd}, 132, 136 vol. 6 p. 81-83.

अव्यक्तान्महदुत्पत्तिः सात्त्विकादिभेदतः ।

अहङ्कारस्ततस्त्रेधा सात्त्विकत्वादिभेदभाक् ॥

वैकारिकस्तैजसश्च भूतादिरिति भेदतः ।

नामान्तराणि सन्त्येषामहङ्कारात्मना संतम् ॥

तेषु वैकारिकाद् सात्त्विकाहङ्कारादुपस्कृतात् ।

एकादशेन्द्रियाणि स्युर्ज्ञानकर्मेन्द्रियात्मना ॥

ज्ञानप्रसरणे शक्तं ज्ञानेन्द्रियमुदाहृतम् ।

तन्मनःश्रोत्रचक्षुस्त्वग्घ्राणजिह्वात्मना मतम् ॥

पञ्चधा वाक्पाणिपादपायूपस्थानि उभेदतः ।

Vedāntakārikāvatī, ch. Prakṛtīnirūpaṇa śr. 5-8, 12^{ab} (Adyar 1938)
p. 33-37.

तेजसो वैकृतो योऽन्यो भूतादिरिति संस्कृतः ।

३३]

तैम्यः समात्रका देवा मात्रेभ्यो भूतपञ्चकम् ॥

श्रोत्रं त्वक् चक्षुषी जिह्वा नासा च मनसा सह ।

प्रकाशान्वयतः सात्त्वास्तजसश्च स सात्त्विकः ॥

वाणी पाणी भगः पायुः पादौ चेति रजोभुवः ।

कर्मान्वयाद्रजोभूयान्गणो वैकारिको ऽत्र यः ॥

Mrgendratantira 1.12.2-4 p. 246-247.

सात्त्विकात्स्यादहङ्कारादन्तःकरणचन्द्रियम् ।

मनो बुद्धिरहङ्कारः चित्तं कारणान्तरम् ॥

श्रोत्रं त्वक् चक्षुषी जिह्वाघ्राणौ श्रोत्रेन्द्रियं विदुः ।

दिग्वातसूर्यवरुणनासत्या इति देवताः ॥

राजसात्स्थुरहङ्कारात्कर्मेन्द्रियसमीरणाः ।

कर्मेन्द्रियाणां वाक् पाणिः पादः पायुरुपस्थकम् ॥

Dakṣiṇāmūrtiśloka 2.35, 37, 38 p. 39-40.

सात्त्विकादिविभेदेन गुणाः प्रकृतिसम्भवाः ।

गुणेभ्यो बुद्धिरुत्पन्ना वस्तुनिश्चयकारिणी ॥

ततो महानहङ्कारस्ततो बुद्धीन्द्रियाणि च ।

जातानि मनसो रूपं स्यात्संकल्पविकल्पकम् ॥

बुद्धीन्द्रियाणि श्रोत्रं त्वक् चक्षुर्जिह्वा च नासिका ।

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च बोधकः ॥

बुद्धीन्द्रियाणि कथितः श्रोत्रादिकमतस्ततः ।

वैकारिकादहङ्कारान्तन्मात्राण्यभवन्क्रमात् ॥

Sivamahāpurāṇa 6.17. 9-12 p. 492-493.

Also see Lingamahāpurāṇa 3.26-27 p. 5, 70.38-42 p. 126;

[23]

Ahirkudhnya-saṁhita 7.16-17, 24, 27-28 p.62 ff., 13.6 p.282; Parāpraveśika (Kāśmīra Series of Texts and Studies no.15) p.6; Dasgupta vol.3 pp.25, 43, 28-9, 448 ff.; Prof. Otto Schrader's Introduction to the Pañcarātra and the Ahirkudh-
nya Saṁhita p.77 ff, 120; J.C. Chatterji's Kashmir Shaivism p.93 ff.;
and K.C. Pandey's Abhinavagupta, An Historical and Philosophical Study
p.252.

[illegible]

pp. 468-473).

79) A year.

80) CG cm.

88a) A ଶିଳ୍ପକାରୀ .

8) A හි n ප්‍රමාණයෙන්, CG හි n (G හි) ප්‍රමාණයෙන්.

82) si waikṛta has been supplied to clarify that it is waikṛta ahankāra which gives rise to manas and the ten indriyas.

83) $AB \parallel CD$, $CEFG$ ເປັນ.

84-84) A कर्म (synonym for wāk) १ श्रोत्र, DEF मनः १ श्रोत्र, CG श्रोत्र १ श्रोत्र, D मनः १ कर्म १ श्रोत्र. The twofold division of the indriyas given in the table of n.76 and the Sanskrit parallel passages make it clear beyond doubt that twak should come along with the other jñānendriyas śrotra, cakṣuḥ etc. and not with wāk which is a karmendriya. A few more corroborative passages are:

कर्म देवाः प्रवर्तन्ते तस्माद्वा सर्वदेहिनाम् ॥

वाक्पाणिपादपायुश्च उपस्थश्चेति पञ्चमः ।

एभ्यः प्रकाशकं नाम परतः सूर्यसंनिभम् ॥

३३]

१६) CG युक्ता (om. ध्या).

१७) A चगली.

१४) Some of the parallel passages are :

तस्माद्दे संप्रवर्तन्ते पञ्चार्थाः सर्वदेहिनाम् ।

शब्दः स्पर्शस्तथा रूपं रसो गन्धश्च पञ्चमः ॥

Svacchandatantra 10. 927 vol. 5^B p. 382.

रसो गन्धश्च रूपं च स्पर्शः शब्दस्तथैव च ॥

तन्मात्रपञ्चकं रव्यातमिन्द्रियाणि निबोध मे ।

ibid. 10. 1092^{cd} - 1093^{ab} vol. 5^B p. 458.

शब्दः स्पर्शस्तथा रूपं रसो गन्धश्च पञ्चमः ॥

त्रिषथाश्च समाख्याताः शोधनीयाः प्रयत्नतः ।

ibid. 10. 1098^{cd} 1099^{ab} vol. 5^B p. 455.

तन्मात्राण्यथ भूतादेस्तेभ्यो भूतान्यजीजनत ।

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पञ्चमः ॥

एतानि पञ्च रव्यातानि तन्मात्राणि क्रमेण तु ।

ibid. 11. 76^{cd} 77 vol. 6 p. 55.

गन्धो रसश्च तन्मात्रे रूपतन्मात्रमेव च ।

स्पर्शः शब्दश्च पञ्चैव तन्मात्राणीरितानि तु ॥

ibid. 11. 130 vol. 6 p. 81.

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पञ्चमः ।

गुणविशिष्टास्तन्मात्रास्तन्मात्रपदयोजिताः ॥

Mrgendratantra 1. 12. 5 (also quoted in comm. on Tantraloka

9. 271 p. 218).

एषां ग्राह्यो विषयः सूक्ष्मः प्रविभागवर्जितो यः स्यात् ।

तन्मात्रपञ्चकं तत् शब्दः स्पर्शो ग्रहे रसो गन्धः ॥

Paramārthasāra st. 27 p. 52.

शब्दस्पर्शौ रूपं रसगन्धौ चेति श्रुतसूत्राणि ॥

Sat-trimśat-tattva-saṁdoha st. 17 p. ॥ (Kashmir Series of Texts and Studies n. 13).

तन्मात्रपञ्चकं शब्दाद्याक्रम्यत्वेन संमतम् ।

भूतानां स्यादुपादानं शब्दतन्मात्रमादिमम् ॥

स्पर्शतन्मात्रकं रूपतन्मात्रकेऽपि ।

गन्धतन्मात्रमेतत्स्यात्स्पर्शनिर्लज्जेति रब्धुः ॥

Vedāntakārikāraṭi, ch. Prakṣhinirūpaṇa st. 16-17 p. 39.

Also see J.C. Chatterji : Kashmir Shaivism p. 125.

रूपं पञ्चाङ्गुलं गन्धं अङ्गुलं १ रूपं अङ्गुलं अङ्गुली
आपैर १ रसं अङ्गुलं अङ्गुली अङ्गुली १ गन्धं अङ्गुलं अङ्गुली १
गन्धं अङ्गुलं अङ्गुली १ रसं अङ्गुलं अङ्गुली १ गन्धं अङ्गुलं अङ्गुली १
पञ्चाङ्गुलं १ ॥

Nawaruci p. 42.

रूपं गन्धः १ अङ्गुली १ रसं अङ्गुली १ अङ्गुली १
अङ्गुली १ १ अङ्गुली १ १ अङ्गुली १ १ अङ्गुली १ १
अङ्गुली १ १ अङ्गुली १ १ अङ्गुली १ १ अङ्गुली १ १
अङ्गुली १ १ अङ्गुली १ १ अङ्गुली १ १ अङ्गुली १ १
[रसं] अङ्गुली १ १ अङ्गुली १ १ अङ्गुली १ १ अङ्गुली १ १

Gaṇapati-tattva p. 5.

33]

ଅନୁକ୍ରମେ ଉପରୋକ୍ତ ସି ଉପାଦାନ ଗୁଣର ସମସ୍ତ ସମ୍ଭାବ୍ୟତାକୁ ଏକତ୍ର
 ୧ ଚିହ୍ନିତକରାଯାଏ ୧ ସମ୍ଭାବ୍ୟତାକୁ ୧ ଗୁଣିତକରାଯାଏ ୧ ଗଣନାକରାଯାଏ ୧ ଗଣନାକରାଯାଏ ୧ ଗଣନାକରାଯାଏ
 Tattwajñāna leaf 12-13.

୯୯) DEF ଉପାଦାନ.

୧୦୦) CG ଚିହ୍ନ.

୧୦୧) A ଚିହ୍ନ, BDEF ଚା(ନକ)କରାଯାଏ.

୧୦୨) DF ଚା(ନକ)କରାଯାଏ.

୧୦୩) A ଉପାଦାନ.

୧୦୪-୧୦୫) CEG ଚିହ୍ନ.

୧୦୬) A DF ଚିହ୍ନ. ଫ. Dasgupta vol. 1 p. 51

୧୦୬^a) ଫ. Tattwajñāna leaf 13: ଚା(ନକ)କରାଯାଏ କରାଯାଏ ୧ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ
 ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ

Also ଫ. Adjī Samkya p. 29 (= Dutch trans. TBG. 84 p. 473).

୧୦୬) CG ଚିହ୍ନ.

୧୦୭) F ଚିହ୍ନ.

୧୦୮) ଫ. Tattwajñāna leaf 13: ସମ୍ଭାବ୍ୟତାକୁ କରାଯାଏ ୧ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ
 ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ
 ୧ ଉପାଦାନ ସମ୍ଭାବ୍ୟତାକୁ କରାଯାଏ ୧ Also ଫ. Adjī Samkya 29 (= Dutch trans. TBG. 84 p. 473).

୧୦୯) A ଚିହ୍ନ, BDE ଚିହ୍ନ, CG ଚିହ୍ନ, F ଚିହ୍ନ.

୧୧୦) A ଚିହ୍ନ (ଫ. ଉପାଦାନ), BDF ଚିହ୍ନ (ଫ. ଉପାଦାନ) , CG ଚିହ୍ନ.

୧୧୧) A ଚିହ୍ନ ଉପାଦାନ, CG ଚିହ୍ନ ଉପାଦାନ ଉପାଦାନ.

୧୧୨) CG ଚିହ୍ନ.

୧୧୩) ଫ. Tattwajñāna leaf 13: ଉପାଦାନ କରାଯାଏ ୧ ଉପାଦାନ ଉପାଦାନ ଉପାଦାନ

114) CG m.

115) CG ଅନୁସନ୍ଧାନ.

116) ACG ଓ (A ଧା) ଧର୍ମିଆ।

117) $ACG \quad Gx(-A \supset x) \supset A^0.$

118) A သော့ခတ်၊ CG သော့ခတ်.

119-119) CG om.

[illegible]

121) AC cm.

122) A C E G $\frac{7}{25157}$.

123) A $\frac{1}{2}$ m.

[illegible]

125) B⁺ is, CG add 24.

126) Some parallels are:

शब्दाद् व्योम समुत्पन्नं स्पर्शाद्वायुस्तथा पुनः ।

३३]

रूपादेजः समुत्पन्नमापो जाता रसात्पुनः ॥

गन्धात्पुनः पृथिवी जाता समासात्कथितं तव ।

Svacchandatantra ॥. १४-१५^{ab} vol. 6 p. 56.

पञ्च भूतानि तन्मात्रस्वरूपं तु निरूप्यते ।

तामसाहेकृति खयोर्मध्यावस्था युगादिकम् ॥

शब्दतन्मात्रमस्माच्च विद्युत्तद्यते तथा ।

रवमेव सूर्यस्पर्शेन दिगिति व्यपदिश्यते ॥

द्रव्यं तदाकाशवायोर्मध्यावस्थासंयुतम् ।

स्पर्शतन्मात्रमस्माच्च वायुरुत्पद्यते क्रमात् ॥

मध्यवस्थायुतं वायुतेजसोर्द्रव्यमुच्यते ।

रूपतन्मात्रमित्यस्मात्तेज उत्पद्यते क्रमात् ॥

मध्यवस्थायुतं तेजःपयसोर्द्रव्यमुच्यते ।

रसतन्मात्रमित्यस्मात्सलिलं खलु जायते ॥

मध्यवस्थायुतं वायोरपृथिव्योर्द्रव्यमुच्यते ।

गन्धतन्मात्रमित्यस्मात्पृथिवी समुदेत्यसौ ॥

अथ शब्दवदन्यच्च शब्दस्पर्शवदुच्यते ।

रूपशब्दस्पर्शवत्स्यात्तृतीयं तुरीयकम् ॥

रूपशब्दस्पर्शरसयुक्तं गन्धादिकं परम् ।

तन्मात्रपञ्चकं भूतपञ्चकं चैवमीरितम् ॥

Vedāntakārikāvalī, Ch. Prakṛtīnirūpaṇa - st. 18-25 p. 40-42.

तत्र द्रव्याणि पृथिव्यप-तेजो-वाय्वाकाश-काल-दिगात्मनांसि नैव । ... तत्र गन्ध-

वती पृथिवी । सा द्विविधा नित्या, अनित्या च । नित्या परमाणुरूपा । अनित्या कार्यरूपा ।

पुनः त्रिविधा, शरीरेन्द्रियविषयभेदात् । शरीरमस्यदादीनाम् । इन्द्रियं गन्धग्राहकं घ्राणं,

तच्च नासाग्रवर्ति । विषयो मृत्पाषाणादिः ॥

शीतस्पर्शवत्यः आपः । ताः द्विविधाः, नित्या, अनित्याश्च । नित्याः परमाणु-
रूपाः । अनित्याः कार्यरूपाः । पुनः त्रिविधाः, शरीरेन्द्रियविषयभेदात् । शरीरं वरुणलोकं ।
इन्द्रियं रसग्राहकं रसनं जिह्वाग्रवर्ति । विषयः सरित्समुद्रादिः ॥

उष्णस्पर्शवतो जः । तच्च द्विविधम्, नित्यमानित्यं च । नित्यं परमाणुरूपम् ।
अनित्यं कार्यरूपम् । पुनः त्रिविधं, शरीरेन्द्रियविषयभेदात् । शरीरमादित्यलोके,
प्रसिद्धम् । इन्द्रियं रूपग्राहकं चक्षुः कृष्णताराग्रवर्ति । विषयः चतुर्विधः, भौमदिव्यो-
द्याकरजभेदात् । भौमं वल्ग्यादिकम् । अविन्मनं दिव्यं विद्युदादि । भुक्तस्य
परिणामहेतुकरद्वयम् । आकरजं सुवर्णादि ॥

रूपरहितः स्पर्शवान्वायुः । स द्विविधः, नित्योऽनित्यश्च । नित्यः परमाणुरूपः ।
अनित्यः कार्यरूपः । पुनः त्रिविधः, शरीरेन्द्रियविषयभेदात् । शरीरं वायुलोके ।
इन्द्रियं स्पर्शग्राहकं त्वक् सर्वशरीरवर्ति । विषयो वृक्षादिकम्पनहेतुः । शरीरान्तःसंचारी
वायुः प्राणः । स च एकोऽप्युपाधिभेदात् प्राणापानादिसंज्ञां लभते ॥

शब्दगुणमाकाशम् । तच्च एकं, विभु, नित्यं च ॥

Tarka-samgraha (ed. in Indian Logic by S. Kuppuswami

Sastri, Madras 1951) pp. 1-6.

एतत्संसर्गवशात् स्थूलो विषयस्तु भूतफञ्चकताम् ।

अभ्येति नमः पवनस्तेजः सलिलं च पृथ्वी च ॥

Paramārthasāra pt. 2.2 p. 53.




भूतं त्रैलोक्यं पञ्चभूतानां धृतिं ज्ञेयं पञ्चभूतानां धृतिः । अकारं धृतिः
अकारं धृतिः पञ्चभूतानां धृतिः । अकारं धृतिः पञ्चभूतानां धृतिः ।
अकारं धृतिः पञ्चभूतानां धृतिः । अकारं धृतिः पञ्चभूतानां धृतिः ।
अकारं धृतिः पञ्चभूतानां धृतिः । अकारं धृतिः पञ्चभूतानां धृतिः ।
अकारं धृतिः पञ्चभूतानां धृतिः । अकारं धृतिः पञ्चभूतानां धृतिः ।

33]

. මධ්‍යම ධර්මානුකූල " ඉතර සු මහති" ගුණානුකූල " පුරාණ පරි,
 ඔපාකරී ධර්මානුකූල " ගුණ ධර්මානුකූල " ඔපර සු මහති
 ගුණානුකූල " ඔපරී පරිමානුකූල " ඔපර ධර්මානුකූල " පුරිපි
 සු මහති පරිමානුකූල " ඔපර පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 ධර්මානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 පරිමානුකූල (9) " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 පරිමානුකූල (10) " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 පුරිපි " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 ඉතර " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 ඔපරී ගුණ " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 (පරි. 10) පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 ගුණ " පරිමානුකූල " පරිමානුකූල "

Tattwayāna leaf 13-14.

ඉතර මහති පරිමානුකූල " පරිමානුකූල " පරිමානුකූල (10) "
 පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 පරිමානුකූල (11) " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල
 පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල " පරිමානුකූල

කෞතුක මූලාශ්‍රයේ  1  1 පුස්තක ප්‍රතිපත්ති 11 ක් පිළිබඳව විමර්ශනය කිරීමට [33] 1 ප්‍රතිපත්ති පිළිබඳව විමර්ශනය කිරීමට
 පුස්තක ප්‍රතිපත්ති කෞතුක මූලාශ්‍රයේ ප්‍රතිපත්ති  1 ප්‍රතිපත්ති පිළිබඳව විමර්ශනය කිරීමට
 1 ප්‍රතිපත්ති පිළිබඳව විමර්ශනය කිරීමට

દુર બેઠાજી એ વાળપાણી ॥ ચણે પુષ્ટિ દેરેલી શ્રી ॥ ચણે
 દેરેલી શ્રી ॥ ચણે જાણ દેરેલી બેઠાજી ॥ ચણે ॥ ચણે ॥ ચણે
 ચણે દેરેલી બેઠાજી ॥ ચણે ॥ ચણે ॥ ચણે ॥ ચણે ॥ ચણે ॥
 દેરેલી ચણે ॥ ચણે ॥ ચણે ॥ ચણે ॥ ચણે ॥ ચણે ॥ ચણે ॥
 ચણે ॥ ચણે ॥ ચણે ॥ ચણે ॥ ચણે ॥ ચણે ॥ ચણે ॥

Ganapatiattwa pp. 7-10.

[illegible]

Sang Hyang Kamahayanikan pp. 65-66.

Also cf. Adji Sankya p. 30 ff. (= Dutch trans. TSG. 84 p. 474 ff.); Sāṅkhyā-
kārika 22 with the comm. of Māthara and Vācaspatimishra; Tantu Paṅgḍēḷar
p. 60; Agastya-parwa BK. 9. deel 90 p. 344; J.C. Chatterji: Kashmir Shaivism p. 129 ff.;
Dasgupta vol. 3 p. 260 ff., 498 ff.; Prof. Otto Schrader: Introduction to the
Pāñcarātra and the Athirvādhya Sāṁhitā p. 76 ff.

127) A 2×2 matrix.

128) A $\frac{1}{2}$ കൃത്യ 1001.

129) A adds $\frac{1}{2}$ to $\frac{1}{2}$

33]

130) A અજ્ઞાત , B અજ્ઞાત , C અજ્ઞાત.

131) ADF અજ્ઞાત , BCFG અજ્ઞાત.

132) C અજ્ઞાત.

133) C અજ્ઞાત.

134) BEF અજ્ઞાત , D અજ્ઞાત.

135) A અજ્ઞાત , C અજ્ઞાત.

136) A અજ્ઞાત.

137) A અજ્ઞાત , C અજ્ઞાત.

138) A અજ્ઞાત.

139) C અજ્ઞાત.

140) A અજ્ઞાત.

141) A અજ્ઞાત , C અજ્ઞાત.

142) A અજ્ઞાત , C અજ્ઞાત.

143) A અજ્ઞાત.

144) ACG અજ્ઞાત. Cf. Nārāyaṇatīrtha's comm. on Saṃkhyakārikā 22 (Haridās Sanskrit Granthamālā no. 132): p.20 :

विद्यदेकगुणं ज्ञेयं द्वौ गुणौ मातरिश्चनः ।

अथस्तेजसि चत्वारः सरिले पञ्च भूमिगाः ॥

145) F adds ગુણ ગુણ કો અર્થ (a sentence written by mistake; because it could not be struck out, it has been rectified by merely writing it correctly immediately afterwards).

146) C adds રસ ગુણ કો અર્થ (it is unwanted as the guna of water has been already specified as rasa).

147) CDEFG (single danda).

148-148) CG om.

149) CG ની ગતિ.

150) ACG com. The six tastes or flavours are of common occurrence in Sanskrit literature e.g. Tarka-samgraha p. 8 रसनग्राह्ये गुणो रसः । स च

मधुराम्ललवणकटुकषायतिक्तभेदात् षड्विधः ; Amarakosa l. 294-5 : कषायोऽस्त्री
मधुरो लवणः कटु तिक्तोऽम्लश्च रसाः पुंसि ; Amaraughasāsana p. 6 : कटुक-
तिक्तकषायाम्लमधुरलवणाश्चेति षडास्वादः . Sometimes 6 varieties are distin-
guished by the mixture of the 6 original ones (Mw). Goris p. 65
gives sad-rasa ; as well as septa-rasa which includes one
more rasa viz. "rettig-zoet (skt. sudura , Jav. agurik-awudak)". Sudura
may be a syncope of Sanskrit su-madhura , where ma- of
madhura seems to have been taken as the OJ. 'adjectival' prefix ma-.

[illegible]

151) A adds madhura. In other mss. it occurs after the explanation of madhura. According to the order of the initial enumeration its placing in ms. A is more appropriate.

132) CG sm.

153) A cm. See n. 151.

154-154) A $\frac{11}{2} \times 2$, CG $1m \sim$.

Cf. Mr. gendratantira 1.12.29: गन्धः क्षिप्तानुसुम्भिः

p.8 gives two kinds of gandha : $\frac{\text{प्राण ग्राह्यो गुणो गन्धः । स द्विविधः ।}$

155) A $\frac{3}{4}$ in. CG (30°).

158-158) A ကယုဂ်, C ကယုဂ်, E ငွေပင်.

157) W 1 (single danda).

158) A zu

15) ACG ပုံစံတန်ဖိုး (ငွေ) စီစဉ်ပါ။

160) A $\frac{1}{\sqrt{2}}$, BDF $\frac{1}{\sqrt{2}}$, CG $\frac{1}{\sqrt{2}}$.

761) F 27.

162) CG सुग्रीवा . It is Sanskrit sonita . See Prof. Gonda : Sanskrit in Indonesia p. 236 .

163) ABF चूं , CDG नाकुपुकिडा नं जल्लेई छ । See Sivamahā-
puraṇa 5.22.12-16 p.430:

रक्तालोमानि मांसं च केशाः स्नायुश्च मांसतः ।

स्नायुतश्च तथास्थीनि नखा मज्जास्थि सम्भवाः ॥

मञ्जुनालये कल्यं शुक्रं हि पञ्चात्मकम् ।

इति द्वादशध्यानस्य परिणामः प्रकीर्तितः ॥

शुक्रोऽनाज्जायते शुक्राद्विव्यदेहस्य संभवः ।

ऋतुकाले यदा शुक्रं निर्दिष्टं यत्र संस्थितम् ॥

तद्वा तद्वायुसंस्पृष्टं स्त्रीरक्तेनैकतां व्रजेत् ।

विनिर्गकाले शुक्रस्य जीवः कारणसंयुतः ॥

संवृतः प्रविशेद्योनिं रुमेभिस्सर्वैर्वियोजितः ।

[33

Also cf. Svachchandantra 11. 118^a vol. 6 p. 77: शुक्रशोणितसंभृतं [sc. देह].

164-164) CG om.

165) DF 219/24. The Śivagīta (quoted in Lingamahāpurāṇa p. 174) explicitly mentions the ṣaṭkośāni vāyuh:

पितृभ्यामशितादन्नात् षट्कोजं जायते वपुः ।

स्नायवोस्थीनि मज्जा च जायते पितृतस्तथा ।

त्वद् मांसं शोणितमिति मातृतश्च भवन्ति हि ॥

Mudgalopaniṣad 4.3 (in The Sāmaṃyā Vedānta Upaniṣads 1385) enumerates

them as: त्वद्भांसशो णितास्थिरनायु मज्जाः षट्कोशाः ॥ On sat-kosa see

Prof. Raghu Vira's note "Padmanāḍī and Ṣaṭkośa in Javanese Literature" in the Sarasvatī Vihāra no. 4 (15th April, 1954).

In Śivagīta and Mudgalopaniṣad the six kośas are the same as ours. Dr. Gosis p. 65 enumerates them as : anna-rasa-maya-kośa, prāṇamaya-kośa, mano-maya-kośa, vijñāna-maya-kośa, and ānanda-maya-kośa but Paingalopaniṣad 2.4 (in The Sāmānya Vedānta Upaniṣads p. 149), Mudgalopaniṣad 4.5 (ibid. p. 385), Sarvasāropaniṣad 3.5 (ibid. p. 446) term them pañca kośa : अन्नमयकोश, (अन्नरसेनैव भूत्वान्नरसेनाभिवृद्धिं प्राप्य अन्नरसमयपृथिव्यां यद्विलीयते सोऽन्नमयकोशः - Paingalopaniṣad), प्राणमयकोश, मनोमयकोश, विज्ञानमयकोश, आनन्दमयकोश.

166-166) A $\frac{2}{3} \times \frac{3}{4}$.

167) ८६ दशमगुण्य ॥ १ ॥ १ ॥ दशमगुण्य.

168) A C G தூய்மை.

33]

169-169) B ~ ॐ , CG ॐ ॐ , D ॐ ॐ ॐ ॐ ॐ ॐ .

170) A adds ॐ to it, CG ॐ .

171) So in all mss.

172-172) CG ॐ ॐ ॐ ॐ .

173) ACG ॐ , BDF ॐ .

174-174) A ॐ , CG ॐ ॐ ॐ ॐ .

175) A ॐ , BDF ॐ .

176-176) A ॐ ॐ (it is a deliberate change to make this sentence conform to the similarly situated previous one).

177) ABCG om.

178) A ॐ .

179) A ॐ ॐ ॐ ॐ .

180) A ॐ .

181) A ॐ . Tanmāntarapurusa is neither found in MW. nor any similar word in Sanskrit synonymic lexicons. Its sense of eunuch is very curious. ONW. gives only janmāntara in its literal sense of "another birth, a next life".

182) A D om.

183-183) See Slokāntara st. 11-12. n. 17.184) CG ॐ , E ॐ . It means the same as arah "alas, how sad!".185) Cf. Siddha-siddhānta-paddhati of Gorakṣanātha l. 71 p. 8 : शुक्राधिक्ये पुरुषः

इन्द्राधिक्ये कन्या , समशुक्रकताभ्यां नपुंसकः , पास्कर-स्त्रीपुरुष-चिन्ताव्याकुलादयः

कुब्जः वामनः पङ्कुरहीनश्च भवति ; and Ganapati-tattva p. 30 : ॐ ॐ ॐ ॐ

සාර්ව භූමිකා වාසයානුකූල පූර්ව උත්තරීය භූමිකා මත භූමිකා ප්‍රකාශන.
 උත්තරීය භූමිකා ප්‍රකාශන, ආපරිත වර්ෂ 8 වන සහස්‍රකය
 සාර්වභූමිකා ඉතිරි භූමිකා, ආපරිත වර්ෂ 8 වන සහස්‍රකය, ආපරිත වර්ෂ 8
 භූමිකා ප්‍රකාශන.

186) ටු Nawarui p.41-42; Mahanayaprakāśa p.34; Garakṣanātha's Amaraughasāna (Kashmir Series of Texts and Studies no.20) p.6.

187) A භූමිකා ප්‍රකාශන, CDG භූමිකා.

188) ABDEF භූමිකා, CG භූමිකා.

189-190) B භූමිකා, CG භූමිකා.

191) CG භූමිකා.

192) BE භූමිකා, CG භූමිකා.

193) BE භූමිකා, CG භූමිකා.

194) A භූමිකා.

194-195) B භූමිකා, DF භූමිකා.

195-196) B භූමිකා, DF භූමිකා.

196-197) E භූමිකා, DF භූමිකා.

197-198) BDEF භූමිකා, DF භූමිකා.

198) CG භූමිකා.

199-200) ACG භූමිකා.

201) D භූමිකා.

201-202) A භූමිකා, B භූමිකා, CG භූමිකා, DF භූමිකා.
 භූමිකා, E භූමිකා. The *buddhindriyas* are enumerated in the following.
 They are also termed *jñānendriyas* and *dhīndriyas*.

घ्राणरसनचक्षुस्त्वक् श्रोत्राणीन्द्रियाणि भूतेभ्यः ।

Nyāyasūtra 1.1.12 (quoted in the comm. of Rājānaka Jayaratha on Tantrāloka 9.240 vol. 6 p. 194).

तस्माद्वै सम्पुर्वन्ते पञ्च बुद्धीन्द्रियाणि तु ।

श्रोत्रं त्वक्चक्षुषौ जिह्वा नासिका च यथाक्रमम् ॥

Sracchandatantra 10. 924 vol. 5^B p. 381.

श्रोत्रं चक्षुः स्पर्शजिह्वाघ्राणानि बोधकरणानि ।

Sat-trimśat-tattva-saṁdoha st. 17 p. 11

ज्ञानेन्द्रियाणि पञ्चैव श्रोत्रत्वग्लोचनादयः ।

Varāhopaniṣad 1.2 (in The Yoga Upaniṣads p. 465).

मनोनेत्रादि चीन्द्रियम् ।

Amarakoṣa 1.5.8^d p. 58.

मनः कर्णौ तथा नेत्रं रसना च त्वचा सह ।

नासिका चेति षट् तानि चीन्द्रियाणि प्रचक्षते ॥

quoted in Bhaṇuḥḍi Dikṣita's comm. on Amarakoṣa 1.5.8^d (ed. Bombay 1929) p. 58.

The functions of the five budetndriyas are: तत्र रूपग्रहणालिङ्गं चक्षुः ,

शब्दग्रहणालिङ्गं श्रोत्रम् , गन्धग्रहणालिङ्गं घ्राणम् , रसनग्रहणालिङ्गं रसनम् , स्पर्शग्रहणालिङ्गं त्वगिति (ज्ञानेन्द्रियाणां) संज्ञा । Saṁkhyatattvakaumudī p. 131 on Saṁkhyakārikā 26.

शब्दतन्मात्रे शक्तमिन्द्रियं श्रोत्रमुच्यते ॥

रूपमात्रग्राहि चक्षुस्त्वक् स्पर्शग्रहकारणम् ।

गन्धैकग्राहकं घ्राणं रसनं रसमासकम् ॥ Vedāntakārikāvalī, ch. Prakṛtī-nirūpana 9^{cd}, 10 p. 36.

ଅପ୍ପୁର ଶିଖର ପାଦାଂଶୁକ୍ୟ ଓ ଅଂଶୁକ୍ୟ ... ଶାଢ଼ୀ ଓ ଶାଢ଼ୀ ପିନ୍ଧାଯାଉ
 ଅଂଶୁକ୍ୟ ଶିଖର ପାଦାଂଶୁକ୍ୟ ଓ ଅଂଶୁକ୍ୟ ... ଶାଢ଼ୀ ଓ ଅଂଶୁକ୍ୟ ଶାଢ଼ୀ ଅପରି ସ୍ତ୍ରୀ
 ଅଂଶୁକ୍ୟ ପିନ୍ଧାଯାଉ ଓ ଅଂଶୁକ୍ୟ ... ଅଂଶୁକ୍ୟ ଓ ଅଂଶୁକ୍ୟ ଶାଢ଼ୀ ଅପରି ଅପରି
 ପିନ୍ଧାଯାଉ ଓ ଅଂଶୁକ୍ୟ ... ଶାଢ଼ୀ ଓ ପିନ୍ଧାଯାଉ ଅପରି ଓ ଅଂଶୁକ୍ୟ (ପି. ଶିଖର) ...
 ଅଂଶୁକ୍ୟ ଓ ଅଂଶୁକ୍ୟ ଅଂଶୁକ୍ୟ ପିନ୍ଧାଯାଉ ଓ ଅଂଶୁକ୍ୟ ପ୍ରାୟ ପ୍ରାୟ ଓ
 ଓ ଅଂଶୁକ୍ୟ ଅଂଶୁକ୍ୟ ଲାଗୁ ନାବାରୁ ପ. 44.

203) ABDEF om.

204) DF ଗୋପାଳ. In MW. and Edgerton's B.H.S. Dictionary golaka is
 not found in the sense of 'an organ'. It is not found in ONW.
 and indexes of the OJ. critical texts in any sense. But pañca-
golaka occurs in Nawaruci p. 42 l. 7. See n. 206.

205) ACG ଶିଖର (A ଶିଖର) ଲାଗୁ, BDEF ଓ ଅଂଶୁକ୍ୟ.

206) ଓ ଅଂଶୁକ୍ୟ. Cf. the comm. on Vedāntakārikāvalī, ch. Brahminirūpana
 st. 9 p. 36 : अतोऽन्यासस्तचित्तस्य शब्दाग्रहेऽपि न दोषः । तच्च मनुष्याणां कर्ण-
 शङ्कुल्यवच्छिन्नदेशवर्ति । मनुःश्रवसां तु मेतगोलकवृत्ति ।

Is the OJ. golaka 'organ' an instance of the semantic
 extension of [netra] golaka? or can we say that gola(ka)
 'a round mass' came to denote 'the body' and thence its parts,
 i.e. the organs (alpārthe ka confirming the idea of 'parts'), like the
 semantic development of the Sanskrit pinda which from its original
 meaning of 'a round mass or body' came to be used for the human
 body?

207) A ଅଂଶୁକ୍ୟ ଶାଢ଼ୀ, DE ଅଂଶୁକ୍ୟ.

33]

208) A ବି ଶ୍ରୀ, BDEF ବିଚାରାଳୟ, CG ବି ଲାଭ.

209) A ଶ୍ରୀ.

210) A ଲାଭ.

211) AE ଲାଭାଳୟ, CDFG ଶ୍ରୀ.

211a) A ଲାଭାଳୟ, CG ଲାଭାଳୟ, DEF ଲାଭାଳୟ (F ଶ୍ରୀ) ଲାଭ. ONW. gives the form caraswindriya.

212) A ଲାଭାଳୟ.

213) A ଲାଭାଳୟ, DEF ଶ୍ରୀ.

214) A ଲାଭାଳୟ, E ଲାଭାଳୟ.

215-215) BDF ଶ୍ରୀ, E ଲାଭାଳୟ. In Hindi the composite expression rūp-rang is used in which rang occurs more or less pleonastically. Perhaps in OS. too warna was a pleonastic element in rūpawarna. Rūpawarna is not found in ONW. and indexes of OS. critical texts.

216) CG ଶ୍ରୀ.

217) A ଲାଭାଳୟ, BDE ଶ୍ରୀ.

218) A ବି ଶ୍ରୀ, BDE ଶ୍ରୀ, CG ବି ଲାଭ, F ଶ୍ରୀ.

219) A ଲାଭ, G ଶ୍ରୀ.

220) A ଲାଭାଳୟ.

221) A ଲାଭାଳୟ, BDEF ଶ୍ରୀ.

222) A ବି ଶ୍ରୀ, BDE ବିଚାରାଳୟ, CG ବି ଲାଭ.

223) A ଲାଭ, CG ଶ୍ରୀ.

224-224) A ଲାଭାଳୟ ଲାଭାଳୟ, B ଲାଭାଳୟ ଲାଭାଳୟ, DF ଲାଭାଳୟ ଲାଭାଳୟ, E ଲାଭାଳୟ, CG ଲାଭାଳୟ ଲାଭାଳୟ.

225) A ଲାଭାଳୟ. Hence begin the karmendriyas. As. work. introduced

the buddhindriyas with the sentence yatika pañcabuddhīndriya ngaranya, the [33]
absence of an introductory sentence here is striking.

The functions of the five karmendriyas are:

शब्दादिषु पञ्चानामलोचनमात्रमिष्यते वृत्तिः ।

वचनादानविहरणोत्सर्गानन्दश्च पञ्चानाम् ॥

Sāṅkhyakārikā 28 (also cf. comm. on Paramārthasāra st. 20 p. 52).

वाक्पाणिपादपायूपस्थान् कर्मेन्द्रियाण्याहुः । कर्म कुर्वन्ति कारयन्ति च । कर्म
इन्द्रियाणां वृत्तिः । वाक् वदति कर्म । हस्तौ ग्रहणकर्माणौ पादौ विषमसमनिम्नोन्नत-
भूषदेशेषु क्रामतः । पायुर्यथाभुक्तान्नोदकमलमुत्सृजति । उपस्थः आनन्दं करोति पुनमु-
त्पादयतीत्यर्थः । एवमेताः कर्मेन्द्रियाणां वृत्तयो समाख्याताः ॥

Mātharavṛtti p. 43 on Sāṅkhyakārikā 26.

पञ्चधा वाक्पाणिपादपायूपस्थप्रभेदतः ।

वर्णोच्चारणहेतुर्वाक् पाणिः शिल्पादिकारणम् ॥

संचारकारणं पादः पायुर्मलनिवृत्तिकृत् ।

उपस्थः परमानन्दहेतुः स्त्रीपुंसयोर्मतः ॥

Vedāntakārikāvalī, ch. Prakṛtīnirūpāṇa st. 12-13 p. 37-38

वचनादानसंहरादिसर्वविहरितिक्रियाः ।

वागादिनां पदान्यत्वं पदे सत्यज्यतद्गुणाः ॥

Mṛgendratāntṛa 1.12. 8 p. 249.

कर्मदेवाः प्रवर्तन्ते तस्माद्गै सर्वदेहिनाम् ॥

वाक्पाणिपादपायुश्च उपस्थश्चेति पञ्चमः ।

Svacchandatāntṛa 10. 922^{cd} 923^{cd} vol. 5^o p. 279.

कर्मेन्द्रियाणि ज्ञेयानि स्वकार्यसहितानि च ॥

- 235) A Δ Δ Δ , BDF Δ Δ Δ , CG Δ Δ Δ , E Δ Δ .
- 236) DF Δ Δ Δ .
- 237) B Δ Δ .
- 238-238) B Δ Δ Δ , CG Δ Δ Δ .
- 239) A Δ Δ Δ , BDEF Δ Δ Δ .
- 240) Same as n. 232.
- 241-241) CG Δ Δ , A Δ Δ Δ , DF Δ Δ Δ .
- 242) CG Δ Δ Δ , D Δ Δ .
- 243) CG Δ Δ .
- 244) ABDEF Δ Δ .
- 245) A E Δ Δ .
- 246-246) CG Δ Δ .
- 247) DF Δ Δ .
- 248) CG Δ Δ .
- 249) CG Δ Δ Δ .
- 250) A Δ Δ Δ , BDE Δ Δ , CG Δ Δ Δ , F Δ Δ .
- 251) A Δ Δ Δ , CG Δ Δ Δ , DF Δ Δ Δ .
- 252-252) CFG Δ Δ .
- 253) A Δ Δ Δ .
- 254) A Δ Δ Δ .
- 255) A Δ Δ , BCDEF Δ Δ Δ .
- 256-256) A Δ Δ Δ , CG Δ Δ Δ .
- 257-257) CG Δ Δ Δ , DF Δ Δ Δ . Cf. Nārāyanakanthas

276) A गृह्ये.

277) G गृह्यसूत्रे.

278) B गृह्ये. Cf. Sāṃkhyakārikā 27:

उभयात्मकमत्र मनः सङ्कल्पकमिन्द्रियं च साधर्म्यतः ।

गुणपरिणामविशेषान्नानात्वं बाह्यभेदाच्च ॥

279) E कौलिकेय.

280) A गृह्यसूत्रे, DF गृह्ये.

281) CG गृह्यसूत्रे.

282-282) A गृह्ये, CG गृह्यसूत्रे.

283) A गृह्ये.

284-284) CG गृह्ये, CG गृह्यसूत्रे.

285) ABCDG गृह्यसूत्रे, F गृह्यसूत्रे.

286-286) A गृह्यसूत्रे, CG गृह्यसूत्रे.

287-287) BE गृह्ये.

288) A गृह्यसूत्रे, CG गृह्यसूत्रे, D गृह्ये.

289) AE गृह्यसूत्रे.

290) CG गृह्ये. Cf. Svachhandatantra 11.86^{cd}-87^{ab}, vol.6 p.60 :

बुद्धिकर्मेन्द्रिययुक्तो महामूर्तैस्समावृतः ।

बाह्यात्मा तु तदा देवि मुञ्चेत्सौ विषयान्सदा ॥

291) BDEF गृह्ये, CG गृह्ये. Cf. Vedāntakārikāvatī, ch. prakṛtīnirūpaṇa st.9^{ab}

p.36 : मनः स्मृत्यादिहेतुस्तद्वन्धमोक्षादिकारणम् and an anonymous stanza cited in its comm.:

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

292) ACG மூலம்.

1 ကမ္ဘာ့ဥပဿိ 2 ဟုသာ၏။ 3

ਧੰਨਾ⁴ ਪ੍ਰਧਾਨਪਤਿ⁵ 1

જાન્ય ૨૦૧૬ એપ્રિલ ૬ ૧

පළමුවැන්නේ ⁷ ත්‍රිවික්‍රමය සාක්ෂිපාත්‍රය ⁸ 11 හ්‍රස්ව 11

210

1) This stanza and a part of explanation (n. 34) is quoted from the
Wsh. in KBW. 4.98. It also occurs in Ślokaṅtara 66 with v.l.
अप्यानं शक्योपमम् in the Sanskrit portion but with an entirely
different OT. explanation (for which see Sharada Rani's edition).

In Tattvajñāna leaf 31 the Sanskrit stanza is similar to the
text of our mss., and the OT. comm. is as follows: एतन् यमो-
ज्योतिर्गच्छति । तद्वत्तु । एतन्नानायां भावैर्गच्छति । पुनश्च । तद्वत्तु कदापि
तद्वत्तु नैव गच्छति । अथवा । तद्वत्तु तद्वत्तु ।

Also cf. Kathopanishad I.3.3-4 for the metaphor of the chariot

2) A અભિજ્ઞાપક, B દેવ, C અભિજ્ઞાપક, DEF અ(ક)અભિજ્ઞાપક.

4) B ययय, C ययय (it is śāstra-pējah or 'dead letter'), DEFG ow. The form purusa (without 7) can also be indicative of an original पुरुष ऋषभोपमः.

6) A હુત્તર રાગીએયુક્ત , GE હુત્તર રાગીએયુક્ત ; GG હુત્તર રાગીએ-
યુક્ત , DF હુત્તર રાગીએયુક્ત . If we keep the nominative
singular form Isāh, then sainyuktah will have to be replaced
by sainribhah , saindrāh or sainmatah.

৪) $ABDE$ সমান্তরাল, CG মধ্যস্থিত, F মধ্যস্থিত।

10) A raṅga, BDEF raṅga. Rēṅga is connected with Sanskrit raṅga by ONW. and rendered as "decoration", its forms rinēṅga as "coloured" and arēṅga as "decorated". KBW. 1-827 quotes two passages of the Phāratayuddha where this WB. is employed in connection with a ratha: rēṅganing ratha (44.12: bale'2an

34]

bhūṣana), and rathārēṅga ratna pradīpta (9:1 binuṣanam). Prof. Teemar in his index to Phomakāwya translates rēṅga as "zetel (van strijdswagen)" 92.1.4, 96.17. The parallel passages to this sentence are: ikang pradhānatattwa yāṅgkēna śakata (Tattwajñāna), and Sang pradhāna sira pangawaking śakata (Ślokāntara). They do not afford any help in ascertaining the exact meaning. It appears that rēṅga-rēṅga ning gilingan indicates 'a decorated part of the carriage'.

11) CG लुप्यन्ती. cf. Maitrī-Upaniṣad 2.3 quoted in G.A. Jacob: A Concordance to the Principal Upaniṣads and Bhagavadgītā, Bombay 1891, p. 906: शकटमिवाचेतनमिदं शरीरम्.

12) DF om.

13) BDF एपुष्यन्ती.

14) DEF लप्यन्ती.

15) DF लुप्यन्ती.

16) CG °ए, DF लुप्यन्ती.

17) CG ऐल्लुगैन्ती, D एल्लुगैन्ती, E एल्लुगैन्ती (and om. ऐ).

18) A लप्यन्ती, CG लप्यन्ती.

19) CG °ए, D लुप्यन्ती, F लु.

20-20) B ऐल्लुगैन्ती, DEF एल्लु(एल्लु)गैन्ती.

21) BCG om.

22) A लप्यन्ती, CG लप्यन्ती.

23) ACG लप्यन्ती, B एल्लुगैन्ती.

24) CG ଅଭେଦ୍ୟାଳୀ.

25) A ଶୁଦ୍ଧିକରଣ , B ଶୁଦ୍ଧିକରଣ , CG କାପୁରୀକାଳୀ ଶିକ୍ଷା , E କାପୁରୀକାଳୀ.

26-28) A କାଶ୍ୟାପାୟନ , CG ~ ଅଧିକ , D କାଶ୍ୟାପାୟନ.

27) A ଅପ୍ୟାୟୀ , CG ଧାଂ.

28-29) ADE ଶି ଶୁଦ୍ଧିକରଣ , CG ଶି ଶୁଦ୍ଧିକରଣ ଶୁଦ୍ଧିକରଣ.

29) CG om.

30) ABDEF ଧାଂ , CG ଧାଂ.

31) CG om. , BE ଶୁଦ୍ଧିକରଣ.

32) ACG ପ୍ରାୟାଣାଳୀ.

33) BDEF ପ୍ରାୟାଣାଳୀ.

34) BE ଶୁଦ୍ଧିକରଣ , D ଶୁଦ୍ଧିକରଣ , F ଅଧିକରଣ.

35) CG add ଅଧିକରଣ.

36) BDEF ଶୁଦ୍ଧିକରଣ.

37) BDEF ଅଧିକରଣ.

38) Cf. Śivasūtravārtika 3.6 and comm. thereon, Tantrāloka 1.33 ,

Svacchandatantra 10. 1101 (quoted in comm on Tantrāloka 8.291), Viṣṇu-
bhairava st. 101 p. 87.

39) A ଅପ୍ୟାୟୀ , B ଧାଂ.

40) A ଶୁଦ୍ଧିକରଣ , CG ଶୁଦ୍ଧିକରଣ ଧାଂ.

41-44) A ଅଧିକରଣ ଶୁଦ୍ଧିକରଣ , E om. , G ଶୁଦ୍ଧିକରଣ . KBW. 1.804 quotes

rāga-rāgān from Bhomakāwya and translates it as "verstoord"
and Prof. Teeuw in his translation of the Bhomakāwya (p. 259) as:

"onstuimig, roekeloos?" 8.6, 105.7.

34]

42) ACG ଉଲ୍ଲୀଂ ଫୁଲ ଲାଂ.

43) A ଫାକ୍ତାଧା , B ଂକ୍ତାଂ , CG ଫାକ୍ତାଧା.

44) A ଧ ଧା.

45) AB ପିଞ୍ଜରାଧାଧାଧାଧା , CG ଂକ୍ତାଧା , DEF ପିଞ୍ଜରାଧାଧାଧା.

46) BE ଂଧା , CG ଂକ୍ତାଂ , DF ଂକ୍ତାଧା.

47) A ଧାଂ.

48) A ଧାଂ.

49) ACG ଗୁଣାଂ.

50) CG ଗୁଣାଧା.

51) AE ଡାକା , BDF ଡାକା.

52) ACG ଗୁଣାଧା ଧାଧା.

53) E ଂ.

54) A ଗୁଣାଧାଧାଧା , ଗୁଣାଧା (it is a pleonastic reduplication).

55) BDEF ଂ.

56) A ଧାକା , CG ଧାକା , E ଧାକା.

57) A ଗୁଣାଧା , CG ଂକ୍ତାଂ , E ଂକ୍ତାଧା.

58) CG ଧାଂ.

59) B ଂକ୍ତାଂ , CG ଂକ୍ତାଧା.

60) CG ଧାକା ଧାକା.

61) ACG ଧାକାଧାକା.

62-63) A ଧାକାଧାକା , CG ଧାକା , DF ଗୁଣା.

63-63) CG ଂ.

64) ACDFG ଧାକାଧାକା.

65) DF ବିକାଶ .

66-66) CG ଧନ ବ୍ୟୟପ୍ରଣାଳୀକୁ.

67) A ଶୁଦ୍ଧ .

68) A ଶୁଦ୍ଧ .

69) CG ଠିକ .

70-70) CFG ଠିକ .

71-71) DF ପ୍ରାୟଶଃ (ଠିକ. ଉପାଦାନ), C ~ ଶୁଦ୍ଧ, E ଠିକ ଶୁଦ୍ଧ .

72) E ଠିକ .

73) A ଧାରା ଶୁଦ୍ଧ, CG ଧାରା .

74) A ଧି .

75) DF ଧାରା ଶୁଦ୍ଧ .

76-76) ACG ସ୍ୱାଧୀନତା (CG ଧାରା), E ଧାରା ଧାରା ଧାରା .

77) ABDEF ଠିକ .

78) AE ଧାରା, DF ଧାରା .

79) ACG ଧାରା ଧାରା .

ପ୍ରାୟଶଃ ପ୍ରାୟଶଃ²
 ଅଧିକ³ ଅଧିକ⁴ ପ୍ରାୟଶଃ⁵
 ଅଧିକ⁶ ଅଧିକ⁷
 ଅଧିକ⁸ ଅଧିକ⁹ ଅଧିକ¹⁰ ଅଧିକ¹¹

ଅଧିକ¹² ଅଧିକ¹³ ଅଧିକ¹⁴ ଅଧିକ¹⁵ ଅଧିକ¹⁶ ଅଧିକ¹⁷

1) cf. *sāṅkhyakārikā* 35 where the buddhi is said to be the [35] possessor of gates (dvāravatī) and the external indriyas are the gates thereto: सान्तःकरणा बुद्धिः सर्वं विषयमवगाहते यस्मात् ।

तस्मात्त्रिविधं करणं द्वारं द्वाराणि शेषाणि ॥ (Vācaspatimishra's comm. on it: ... तस्माद्वाह्येन्द्रियाणि द्वाराणि, द्वारवती च सान्तःकरणा बुद्धिरिति). Also compare *paramārtha*: "The three internal organs master the doors, the ten external organs being the doors" (BEFEO. 4.1021 quoted in S.S. Sūryanārāyaṇa Śāstris translation and notes on *Sāṅkhyakārikā* 35 p. 66, ed. Madras, 1948).

2) ABC EG पुराई (A ई) पुराई, DF पुराई. The reading prāsāda is clear from the OT. comm. The sandhi is difficult to account for.

3) ७ पुरा (CG पुरा) पुरा.

4) BE पुरा, CDFG पुरा.

5) AB पुरा, CG पुरा (for Sanskrit prakāśitak), DEF पुरा.

6) A पुरा पुरा, CG पुरा पुरा, BDF पुरा, E पुरा.

7) AB EF पुरा, CG पुरा, D पुरा.

8) A पुरा पुरा, CG पुरा पुरा, BDEF पुरा.

9) Note that pradhāna of the Sanskrit stanza is translated as darūra in the OT. comm. here, as well as in the preceding stanza.

10) ABDEF om.

11) AE पुरा.

12) CG पुरा.

13) A om.

35]

14) DF om.

15) A ଶୂନ୍ୟ , BEF ଶୂନ୍ୟ , CG ଧ ଶୂନ୍ୟ , D ଶୂନ୍ୟ.

16) ABDEF om.

17) A ଶୂନ୍ୟ , CG ଶୂନ୍ୟ , E ଶୂନ୍ୟ , ଫ. sārathya for sārathi in 34 n.18 and ratwa in BDEF for ratu of ACG n.26. In later Oj. texts this 'irrational' -a is not rarely found. Part of the cases are no doubt due to hypercorrectness. See a few remarks on similar forms by Prof. Gonda: *Lingua* vol 1 (1948) p.350f.

18) CG ଶୂନ୍ୟ.

19) ADE ଶୂନ୍ୟ (ଦର).

20) E ଶୂନ୍ୟ.

21-21) A ଶୂନ୍ୟ , BDF ଶୂନ୍ୟ , CG ଶୂନ୍ୟ (om. ଶୂନ୍ୟ).

22-22) A ଶୂନ୍ୟ , ଧ ଶୂନ୍ୟ , ଧ ଶୂନ୍ୟ , ଧ ଶୂନ୍ୟ , ଧ ଶୂନ୍ୟ.

23) CG ଧ ଶୂନ୍ୟ.

24) A ଶୂନ୍ୟ , BD ଶୂନ୍ୟ , CG ଶୂନ୍ୟ.

25) ACG ଶୂନ୍ୟ.

26) ACG ଶୂନ୍ୟ.

27-27) DF om.

28) A ଶୂନ୍ୟ , CG ଶୂନ୍ୟ.

29) B ଶୂନ୍ୟ.

30-30) A om.

31) CG ଶୂନ୍ୟ.

32-32) B ଧ ଧୂର୍ ଧୂର୍ , C ଧୂର୍ ଧୂର୍ , DEF ଧ ଧୂର୍

ਘ (E ਘ) ਪਾਵੀ ਭੀ, G ਭਾਵੀ.

33) CG ਭਾਵੀਘੀ.

34) E ਭੀ ਫਰ ਭੀ.

35) CG ਭੀ.

36) A ਭੀ, CG ਘੁਲ ਭੀ ਘਾਣ ਭੀ, DEF ਭਾਵੀਘ.

37) ACG ਘ, B ਘਾਵੀ.

38) ACG ਘੁਲਾ, Dਭੀ.

39) E ਭੀ.

40-41) BDEG om.

41) ABDF ਭੀ.

42) A ਭੀ, CG om., DF ਘਾਵੀਘ (ਭੀ)ਘ.

43) A ਘਾਵੀ ਘਾਵੀ, CG ਘਾਵੀਘਾਵੀ, D ਘਾਵੀਘ.

44) A ਭੀ, CG ਭੀ. See KSW. 4.965.

45) B ਘਾਵੀਘ.

46) B ਭੀ, Dਭੀ, E ਭੀ.

47) DEF om

48) CG ਭੀਘ.

49) A ਘਾਵੀ.

50) A ਘ.

51) ACG ਘ, B ਘਾਵੀ.

52) A ਘਾਵੀਘ.

53-54) A ਘਾਵੀਘ.

54) A ਘ, CG ਘਾਵੀਘਾਵੀ.

35]

55) A ചന്ദ്രം.

56) A ചന്ദ്രം.

57) ACG കണ്ഡം.

58-58) A വേണ്ടി മാത്രം കിടം , CG ~ മാത്രം കിടം.

59) CEG കിടം.

60) D ചന്ദ്രം.

61) CG കിടം.

62) A ചന്ദ്രം , CG കിടം.

63) ACG കണ്ഡം ചന്ദ്രം

64-64) A കണ്ഡം , BE കണ്ഡം , D കണ്ഡം , E കണ്ഡം.

65) DF കണ്ഡം.

66) A ചന്ദ്രം , CG ചന്ദ്രം , DEF ചന്ദ്രം.

67) CG om.

68-68) CG om.

69-69) AD ചന്ദ്രം , CG ചന്ദ്രം . OJ. sa + skt. nyāsa "sequence, order, arrangement".

70) A കിടം , BE കിടം , CG കിടം , DF കിടം.

71) A കണ്ഡം , CG കണ്ഡം .

72-72) ABDEF കണ്ഡം , CG കണ്ഡം .

73-73) B കണ്ഡം , CG കണ്ഡം , DF കണ്ഡം .

74) A കണ്ഡം , CG കണ്ഡം .

75) A കണ്ഡം , CG കണ്ഡം .

76) CG ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰ ¹⁰⁰¹ ¹⁰⁰² ¹⁰⁰³ ¹⁰⁰⁴ ¹⁰⁰⁵ ¹⁰⁰⁶ ¹⁰⁰⁷ ¹⁰⁰⁸ ¹⁰⁰⁹ ¹⁰¹⁰ ¹⁰¹¹ ¹⁰¹² ¹⁰¹³ ¹⁰¹⁴ ¹⁰¹⁵ ¹⁰¹⁶ ¹⁰¹⁷ ¹⁰¹⁸ ¹⁰¹⁹ ¹⁰²⁰ ¹⁰²¹ ¹⁰²² ¹⁰²³ ¹⁰²⁴ ¹⁰²⁵ ¹⁰²⁶ ¹⁰²⁷ ¹⁰²⁸ ¹⁰²⁹ ¹⁰³⁰ ¹⁰³¹ ¹⁰³² ¹⁰³³ ¹⁰³⁴ ¹⁰³⁵ ¹⁰³⁶ ¹⁰³⁷ ¹⁰³⁸ ¹⁰³⁹ ¹⁰⁴⁰ ¹⁰⁴¹ ¹⁰⁴² ¹⁰⁴³ ¹⁰⁴⁴ ¹⁰⁴⁵ ¹⁰⁴⁶ ¹⁰⁴⁷ ¹⁰⁴⁸ ¹⁰⁴⁹ ¹⁰⁵⁰ ¹⁰⁵¹ ¹⁰⁵² ¹⁰⁵³ ¹⁰⁵⁴ ¹⁰⁵⁵ ¹⁰⁵⁶ ¹⁰⁵⁷ ¹⁰⁵⁸ ¹⁰⁵⁹ ¹⁰⁶⁰ ¹⁰⁶¹ ¹⁰⁶² ¹⁰⁶³ ¹⁰⁶⁴ ¹⁰⁶⁵ ¹⁰⁶⁶ ¹⁰⁶⁷ ¹⁰⁶⁸ ¹⁰⁶⁹ ¹⁰⁷⁰ ¹⁰⁷¹ ¹⁰⁷² ¹⁰⁷³ ¹⁰⁷⁴ ¹⁰⁷⁵ ¹⁰⁷⁶ ¹⁰⁷⁷ ¹⁰⁷⁸ ¹⁰⁷⁹ ¹⁰⁸⁰ ¹⁰⁸¹ ¹⁰⁸² ¹⁰⁸³ ¹⁰⁸⁴ ¹⁰⁸⁵ ¹⁰⁸⁶ ¹⁰⁸⁷ ¹⁰⁸⁸ ¹⁰⁸⁹ ¹⁰⁹⁰ ¹⁰⁹¹ ¹⁰⁹² ¹⁰⁹³ ¹⁰⁹⁴ ¹⁰⁹⁵ ¹⁰⁹⁶ ¹⁰⁹⁷ ¹⁰⁹⁸ ¹⁰⁹⁹ ¹¹⁰⁰ ¹¹⁰¹ ¹¹⁰² ¹¹⁰³ ¹¹⁰⁴ ¹¹⁰⁵ ¹¹⁰⁶ ¹¹⁰⁷ ¹¹⁰⁸ ¹¹⁰⁹ ¹¹¹⁰ ¹¹¹¹ ¹¹¹² ¹¹¹³ ¹¹¹⁴ ¹¹¹⁵ ¹¹¹⁶ ¹¹¹⁷ ¹¹¹⁸ ¹¹¹⁹ ¹¹²⁰ ¹¹²¹ ¹¹²² ¹¹²³ ¹¹²⁴ ¹¹²⁵ ¹¹²⁶ ¹¹²⁷ ¹¹²⁸ ¹¹²⁹ ¹¹³⁰ ¹¹³¹ ¹¹³² ¹¹³³ ¹¹³⁴ ¹¹³⁵ ¹¹³⁶ ¹¹³⁷ ¹¹³⁸ ¹¹³⁹ ¹¹⁴⁰ ¹¹⁴¹ ¹¹⁴² ¹¹⁴³ ¹¹⁴⁴ ¹¹⁴⁵ ¹¹⁴⁶ ¹¹⁴⁷ ¹¹⁴⁸ ¹¹⁴⁹ ¹¹⁵⁰ ¹¹⁵¹ ¹¹⁵² ¹¹⁵³ ¹¹⁵⁴ ¹¹⁵⁵ ¹¹⁵⁶ ¹¹⁵⁷ ¹¹⁵⁸ ¹¹⁵⁹ ¹¹⁶⁰ ¹¹⁶¹ ¹¹⁶² ¹¹⁶³ ¹¹⁶⁴ ¹¹⁶⁵ ¹¹⁶⁶ ¹¹⁶⁷ ¹¹⁶⁸ ¹¹⁶⁹ ¹¹⁷⁰ ¹¹⁷¹ ¹¹⁷² ¹¹⁷³ ¹¹⁷⁴ ¹¹⁷⁵ ¹¹⁷⁶ ¹¹⁷⁷ ¹¹⁷⁸ ¹¹⁷⁹ ¹¹⁸⁰ ¹¹⁸¹ ¹¹⁸² ¹¹⁸³ ¹¹⁸⁴ ¹¹⁸⁵ ¹¹⁸⁶ ¹¹⁸⁷ ¹¹⁸⁸ ¹¹⁸⁹ ¹¹⁹⁰ ¹¹⁹¹ ¹¹⁹² ¹¹⁹³ ¹¹⁹⁴ ¹¹⁹⁵ ¹¹⁹⁶ ¹¹⁹⁷ ¹¹⁹⁸ ¹¹⁹⁹ ¹²⁰⁰ ¹²⁰¹ ¹²⁰² ¹²⁰³ ¹²⁰⁴ ¹²⁰⁵ ¹²⁰⁶ ¹²⁰⁷ ¹²⁰⁸ ¹²⁰⁹ ¹²¹⁰ ¹²¹¹ ¹²¹² ¹²¹³ ¹²¹⁴ ¹²¹⁵ ¹²¹⁶ ¹²¹⁷ ¹²¹⁸ ¹²¹⁹ ¹²²⁰ ¹²²¹ ¹²²² ¹²²³ ¹²²⁴ ¹²²⁵ ¹²²⁶ ¹²²⁷ ¹²²⁸ ¹²²⁹ ¹²³⁰ ¹²³¹ ¹²³² ¹²³³ ¹²³⁴ ¹²³⁵ ¹²³⁶ ¹²³⁷ ¹²³⁸ ¹²³⁹ ¹²⁴⁰ ¹²⁴¹ ¹²⁴² ¹²⁴³ ¹²⁴⁴ ¹²⁴⁵ ¹²⁴⁶ ¹²⁴⁷ ¹²⁴⁸ ¹²⁴⁹ ¹²⁵⁰ ¹²⁵¹ ¹²⁵² ¹²⁵³ ¹²⁵⁴ ¹²⁵⁵ ¹²⁵⁶ ¹²⁵⁷ ¹²⁵⁸ ¹²⁵⁹ ¹²⁶⁰ ¹²⁶¹ ¹²⁶² ¹²⁶³ ¹²⁶⁴ ¹²⁶⁵ ¹²⁶⁶ ¹²⁶⁷ ¹²⁶⁸ ¹²⁶⁹ ¹²⁷⁰ ¹²⁷¹ ¹²⁷² ¹²⁷³ ¹²⁷⁴ ¹²⁷⁵ ¹²⁷⁶ ¹²⁷⁷ ¹²⁷⁸ ¹²⁷⁹ ¹²⁸⁰ ¹²⁸¹ ¹²⁸² ¹²⁸³ ¹²⁸⁴ ¹²⁸⁵ ¹²⁸⁶ ¹²⁸⁷ ¹²⁸⁸ ¹²⁸⁹ ¹²⁹⁰ ¹²⁹¹ ¹²⁹² ¹²⁹³ ¹²⁹⁴ ¹²⁹⁵ ¹²⁹⁶ ¹²⁹⁷ ¹²⁹⁸ ¹²⁹⁹ ¹³⁰⁰ ¹³⁰¹ ¹³⁰² ¹³⁰³ ¹³⁰⁴ ¹³⁰⁵ ¹³⁰⁶ ¹³⁰⁷ ¹³⁰⁸ ¹³⁰⁹ ¹³¹⁰ ¹³¹¹ ¹³¹² ¹³¹³ ¹³¹⁴ ¹³¹⁵ ¹³¹⁶ ¹³¹⁷ ¹³¹⁸ ¹³¹⁹ ¹³²⁰ ¹³²¹ ¹³²² ¹³²³ ¹³²⁴ ¹³²⁵ ¹³²⁶ ¹³²⁷ ¹³²⁸ ¹³²⁹ ¹³³⁰ ¹³³¹ ¹³³² ¹³³³ ¹³³⁴ ¹³³⁵ ¹³³⁶ ¹³³⁷ ¹³³⁸ ¹³³⁹

36]

संचरन्सर्वतोदिक्कुं दशधैव विभाव्यते ।

हर्दिषु , हृदि ताम्रमभिव्यक्तेः । Tantrāloka 6.195^{cd}, 196^{ab} vol. 4 p. 11.

नाड्योऽन्तःकरणे स्मृता जालसंस्मृतसूत्रवत् ॥

Dakṣiṇāmūrtiśloka 4.10^{cd} p. 80.

(ii)

नाभ्यधोमेढ्रकन्दे च स्थिता वै नाभिमध्यतः ॥

तस्माद्विनिर्गता नाड्यस्तिर्यगूर्ध्वमध्यः प्रिये ।

Svacchandatantra 7.7^{cd} 8^{ab} vol. 3 p. 174-175.

There is difference of opinion about the interpretation of this stanza. Rājānaka Jayaratha on Tantrāloka 6.195^{cd} 196^{ab} regards the stanza as referring to naḥhi as the origination of the nāḍis, but Kṣemarāja says : केचित्तु नाभिचक्रत इति पाठं पूर्वत्रैव योजयित्वा , तस्मादि-
त्यनेन कन्दपदं प्रत्यक्षमृष्टवन्तः ॥

मेढ्रान्नवाङ्गुलादूर्ध्वं नाडीनां कन्द उच्यते ।

चतुरङ्गुलमुत्सेधं चतुरङ्गुलमायतम् ॥

अण्डाकारं परिवृतं मेदोमांसास्थिशोणितैः ।

Ahirbudhnyā-saṁhitā 32.7-8^{ab} vol. 2 p. 298.

दशप्रकारभूतास्ताः कथिताः कन्दसम्भवाः ॥

Trisikhi-brāhmaṇopaniṣad, ch. Mantrabhāga st. 74^{cd} (in The Yoga Upaniṣads p. 135).

ऊर्ध्वं मेढ्रादधो नाभेः कन्दो योऽस्ति खगाण्डवत् ॥

तत्र नाड्यः समुत्पन्नाः सहस्राणि द्विसप्ततिः ।

तेषु नाडीसहस्रेषु द्विसप्ततिसदाहता ॥

प्रधानाः षण्णवहिन्यो भूयस्तत्र दश स्मृताः ।

शरीरं सर्वजन्तूनां षण्णवत्पङ्कुलात्मकम् ।
तन्मध्ये पायुदेशास्तु द्व्यङ्कुलात्परतः परम् ॥
मेददेशादधस्तास्तु द्व्यङ्कुलान्मध्यमुच्यते ।
मेद्रान्नवाङ्कुलादूर्ध्वं नाडीनां कन्दमुच्यते ॥
चतुरङ्कुलमुत्सेधं चतुरङ्कुलमायतम् ।
अण्डाकारं परिवृतं मेदोमज्जस्थिशोणितैः ॥
तत्रैव नाडीचक्रं तु द्वादशारं प्रतिष्ठितम् ।
Varāhspamīśad 5. 14-22^{ab}. (in Jha

- 2) A ඉංග්‍රීසි, B C D E F G ඉංග්‍රීසි.
- 3) A B E ඉංග්‍රීසි (A ඒ), C G ඉංග්‍රීසි, D F ඉංග්‍රීසි.
- 4) A ඉංග්‍රීසි, B D E F ඉංග්‍රීසි, C G ඉංග්‍රීසි.
- 5) A ඉංග්‍රීසි, B E ඉංග්‍රීසි, C G ඉංග්‍රීසි, D ඉංග්‍රීසි, F ඉංග්‍රීසි.
- 6) A ඉංග්‍රීසි, B ඉංග්‍රීසි, C G ඉංග්‍රීසි.
- 7-1) A ඉංග්‍රීසි (A ඒ) ඉංග්‍රීසි, B ඉංග්‍රීසි (B ඒ) ඉංග්‍රීසි, C G ඉංග්‍රීසි (C ඒ) ඉංග්‍රීසි, D E F ඉංග්‍රීසි (D E F ඒ) ඉංග්‍රීසි.
- 8) A ඉංග්‍රීසි (A ඒ) ඉංග්‍රීසි, B ඉංග්‍රීසි, C G ඉංග්‍රීසි (C ඒ) ඉංග්‍රීසි, D E F ඉංග්‍රීසි (D E F ඒ) ඉංග්‍රීසි.
- 9) B E ඉංග්‍රීසි.
- 10) D ඉංග්‍රීසි.
- 11) A B D E F ඉංග්‍රීසි (D E F ඒ) ඉංග්‍රීසි, C G ඉංග්‍රීසි.

37]

12-12) A ඉයුගි, B ඉයුගි, C G ඉයුගි.

13) ABCG ප්‍රාමු.

14) A ඉයුගි, C G ඉයුගි, F ඉයුගි.

15) A ඉයුගි.

16) A ඉයුගි, BE ඉයුගි, C G ඉයුගි, DF ඉයුගි.

17) A ඉයුගි, C G ඉයුගි, DF ඉයුගි.

18-18) C G ඉයුගි (ඉයුගි).

19) E ඉයුගි. In ONW. gurung-gurungan is quoted from the Rāmāyaṇa 8.21 and Song Hyang Kamahāyanikan p.49 and translated as "stom" i.e. throat. Here it does not mean "throat" but nādis "nerves or arteries."

"The Jav. gurung means 'trachea, wind-pipe', 'gullet', and 'throat (when cut in killing an animal)'. The suffix -an often indicates 'likeness', the doubling plurality and variation. So gurung-gurungan literally means: various canals in the body like gullet, trachea, etc." Prof. Gonda.

20-20) ACG ඉයුගි ඉයුගි ඉයුගි.

[නමුත් නමුත්]

ඉයුගි ඉයුගි ඉයුගි

ඉයුගි ඉයුගි ඉයුගි

ඉයුගි ඉයුගි ඉයුගි

ඉයුගි ඉයුගි ඉයුගි "ඉයුගි"

અવધ્યુષા ચુલ્લિયુષા⁹ ।

ત્રાક્ષી¹⁰ અત્રાક્ષા¹⁰ મુખા¹¹ ।

¹²પ્રત્યુષાપ્રત્યુષા¹³ યા¹³ ।

¹⁴કાપી¹⁴ અત્રાક્ષા¹² ॥૧૫॥

અપુષ્પ¹⁵ તુલ¹⁵ કાપી¹⁵ યા¹⁵ । પુષ્પ¹⁵ । તુલ¹⁵ । પિલ્લવા¹⁶ । મુખ¹⁶ ।
 ત્રાક્ષા¹⁷ । અત્રાક્ષા¹⁷ । પુષ્પ¹⁸ । અવધ્યુષા¹⁸ । ચુલ્લિ¹⁹ । ત્રાક્ષી²⁰ ।
 અત્રાક્ષા²⁰ યા²⁰ કાપી²¹ યા²¹ । તુલ²² ત્રાક્ષી²² ત્રાક્ષી²³ ત્રાક્ષી²³ ।
 પિલ્લવા²² ત્રાક્ષી²² ત્રાક્ષી²³ ત્રાક્ષી²³ યા²⁴ । મુખ¹⁶ ત્રાક્ષી²² ત્રાક્ષી²³ ।
 ત્રાક્ષી²⁴ । અત્રાક્ષા²⁴ પિલ્લવા²⁴ ત્રાક્ષી²⁵ ત્રાક્ષી²⁵ ।
 ત્રાક્ષી²⁶ ત્રાક્ષી²⁷ ત્રાક્ષી²⁸ ત્રાક્ષી²⁹ ત્રાક્ષી³⁰ ત્રાક્ષી³¹ ।
 ત્રાક્ષી³² ત્રાક્ષી³³ ત્રાક્ષી³⁴ ત્રાક્ષી³⁵ ત્રાક્ષી³⁶ ત્રાક્ષી³⁷ ।
 ત્રાક્ષી³⁸ ત્રાક્ષી³⁹ ત્રાક્ષી⁴⁰ ત્રાક્ષી⁴¹ ત્રાક્ષી⁴² ત્રાક્ષી⁴³ ।
 ત્રાક્ષી⁴⁴ ત્રાક્ષી⁴⁵ ત્રાક્ષી⁴⁶ ત્રાક્ષી⁴⁷ ત્રાક્ષી⁴⁸ ત્રાક્ષી⁴⁹ ।

1) The major nadis are either (i) ten or (ii) fourteen in number. Some parallels are:

- (i) इडा च पिङ्गला चैव सुषुम्णा च तृतीयका ।
 गान्धारी हस्तिजिह्वा च पूषा चैव यशस्विनी ॥ (v.1. ind. यश तथा for यशस्विनी).
 अलम्बुसा कुहूश्चैव शङ्खिनी दशमी स्मृता ।
 एताः प्राणवहाः प्रोक्ताः प्रधाना दश नाड्यः ॥ Srachandatantra 7.15-16 vol. 3 p.179
 (also quoted in comm. on Tantratoka 6.196-197).

प्रधानाः प्रणवादिन्यो भूयस्तासु दश स्मृताः ।

इडा च पिङ्गला चैव सुषुम्णा च तृतीयका ॥

गान्धारी हस्तिजिह्वा च शूषा चैव यशस्विनी ।

अलम्बुसा कुहूश्चैव शङ्खिनी दशमी स्मृता ॥

एतन्नाडीमहाचक्रं ज्ञातव्यं योगिभिः सदा ।

Yogacūḍāmanjupāṇisad st. 16-18^{ab} (in The Yoga Upanisads p. 340),
Dhyānabindūpāṇisad st. 52-54^{ab} (ibid. p. 119) with v.l. in the
first stanza^b भूयस्तत्र, d तृतीयका and in the third stanza^b
विज्ञेयं योगिनां सदा .

इडा च पिङ्गला चैव सुषुम्णा च तृतीयकम् ।

गान्धारी हस्तिजिह्वा च शूषा चैव पयस्विनी ॥

अलम्बुषा कुहूश्चैव शङ्खिनी दशमी स्मृता ।

एवं नाडीमयं चक्रं ज्ञातव्यं योगिभिः सदा ॥

Gorakṣanāth's Yogamārtanda st. 18-19 p. 57.

(ii)

इडा च पिङ्गला चैव सुषुम्णा च सरस्वती ॥

कुहूः पयस्विनी चैव वरुणा च यशस्विनी । (v.l. वरुणा रुं वरुणा)

विश्वोदरा हस्तिजिह्वा गान्धारी शङ्खिनी तथा ॥

अलम्बुसा च शूषा च मुख्यास्त्वेताश्चतुर्दश ।

Ahimbudhnyā-saṁhitā 32. 18^d 20^{ab} vol. 2 p. 300 (Dagupta vol. 3
p. 58-59).

मध्यस्थकुण्डलिनीभाक्तित्य मुख्या नाड्यश्चतुर्दश भवन्ति । इडा पिङ्गला सुषुम्णा
सरस्वती वरुणा (v.l. वारुणी) शूषा हस्तिजिह्वा यशस्विनी विश्वोदरा कुहूः शङ्खिनी
पयस्विनी अलम्बुसा गान्धारीति नाड्यश्चतुर्दश भवन्ति ॥ Śāṇḍilyopāṇisad 1.9 (in The Yoga
Upanisads p. 525).

Also see Dasgupta vol. 2 pp. 354-355.

2) ADF ཅུ་ལྟ་བུ་ , CG ཅུ་ལྟ་བུ་ , DE ཅུ་ལྟ་བུ་.

3-3) A འུ་ལྟ་བུ་ , BDEF འུ་ལྟ་བུ་ , CG འུ་ལྟ་བུ་.

4-4) ABE ཡུ་ལྟ་བུ་ , CG ཡུ་ལྟ་བུ་ , DE ཡུ་ལྟ་བུ་.

5) ADEF ཡུ་ལྟ་བུ་ , BCG ཡུ་ལྟ་བུ་.

6-6) A འུ་ལྟ་བུ་ , B འུ་ལྟ་བུ་ , CG འུ་ལྟ་བུ་ , D འུ་ལྟ་བུ་ , EF འུ་ལྟ་བུ་.

7) A འུ་ལྟ་བུ་ , CG འུ་ལྟ་བུ་ , DE འུ་ལྟ་བུ་.

8-8) A འུ་ལྟ་བུ་ BDF འུ་ལྟ་བུ་ (འུ་ལྟ་བུ་), CG འུ་ལྟ་བུ་ , E འུ་ལྟ་བུ་. In all

the mss. the first letter ra is constant. All of them agree in pointing to the word rasā. But rasā does not occur either in MW. or in ONW. as the specific name of a nāḍī. Even the OS. comm. has apprehensions about the genuineness of the word and it significantly enough omits it and compensates the loss of one item by misdividing hastijihwā into two nāḍīs: hasti and jihwā. In the tenfold enumerations, where even the sequence of the nāḍīs is the same as our text work, rasā is replaced by yaśasvinī in the majority of works, and payasvinī and sarasvatī each occurs only once. In the fourteenfold division all the three equivalences viz. yaśasvinī, payasvinī and sarasvatī occur as separate entities, and hence they can afford us no help.

Yaśasvinī is found in almost all the texts. In the Svacchandatantra 7.15-16 (quoted in n.1) it has got a very important

37-38]

variant: यशा तथा which corresponds to our mss., and has hence been adopted in the text. It is most likely that यशा तथा is the original reading even in the Svachhandatantra where it underwent change because of its uncommon form, which was replaced by the common term yaś'asvinī.

9) A यशस्यपुत्रः, BDF यशस्यपुत्र (B२५), CG om, E यश.

10) A यशस्य, BE यश.

11) A यश, BCDEFG यशस्य.

12-12) CG om. both these quarters.

13) DF यशस्य, F यश. The vocative vīra occurs in Goris p. 80.

14) The mss. readings for this quarter are: ABE यशस्य यशस्य-

(DE यशस्य) यशस्य (B यश), DF यश (F यश) यशस्य यशस्य यशस्य.

15-15) BDEF om. magöng here means the "major" nādis (= pradhāna of st. 39).

15^a) BDEF यशस्य यश.

16) A यशस्य, CG यशस्य, BDEF यशस्य.

17) See n. 8-8. This mistaken splitting is repeated by Adji Sankya p. 39-40.

18) DF यशस्य यशस्य.

19) ACG यशस्य, BDEF यशस्य.

20) BCEG यश.

21) BDEF यशस्य यशस्य. nādi magöng has already occurred in the introductory sentence. The word nādi-mārga gives no appreciable

meaning in this context, and this compound is not attested by any [37-38]
of the lexicons (MW., ONW. and indexes to the critical editions).

22) ABDF ལྟ་འཁོར་ལྟ་ (ལྟ་ལྟ་ལྟ་), F ལྟ་ལྟ་.

23) CG ལྟ་ལྟ་. See n. 19 on st. 26.

24) A ལྟ་ལྟ་, B ལྟ་ལྟ་, CG ལྟ་, DEF ལྟ་.

25-25) A ལྟ་, CG ལྟ་.

26) So in all mss.

27) A ལྟ་, CG ལྟ་.

28) CG ལྟ་.

29) AB ལྟ་, CG ལྟ་.

30-30) A ལྟ་, BDEF ལྟ་.

31) BDEF ལྟ་.

32) B ལྟ་.

33) CG ལྟ་. The word śivadvāra is new to MW., ONW., and indexes to the critical editions. It occurs in Gaṇapatiṭṭhā pp. 21, 119. Does it correspond to brahmacandhra?

34) ABF ལྟ་.

35) AC ལྟ་.

36) ABF ལྟ་.

37) BDF ལྟ་ (DF ལྟ་), CG ལྟ་.

38) CDG ལྟ་.

39) CEG ལྟ་.

40) CG ལྟ་.

41) E 2 E 1 2 y.

42) A say.

43) A उपप्लव. Cf. Smachandatantra 7. 8^{cd} ||^{ab} vol. 3 p. 175-176 :

चक्रवत्संस्थितास्तत्र प्रधाना दश नाडयः ॥

द्वासप्तति सहस्राणि नाड्यस्ताभ्यो विनिर्गताः ।

पुनर्विनिर्गताश्चान्या आभ्येऽप्यन्याः पुनः पुनः ॥

यावत्यो रोमकायस्सु तावत्यो नाडयः स्मृताः ।

यथा पर्णं पलाशस्य व्याप्तं सर्वत्र तन्तुभिः ॥

शरीरं सर्वजन्तूनां तद्वद्व्याप्तं तु नाडिभिः ।

44) E om.

45) 13 အိမ်.

46 E 55

47) CG இ.

[2020/2/25]

¹အား ² ယူကာ ³ အား ⁴ ယူကာ

புத்தாடை தாயுர் சிவபுத்தூர்

‘पुण्यवासना’ वाचना

၇၃၇၇၈^{၁၂} ၇၃၇၈^{၁၃} ၇၃၇၉ ၇၄ ၇၅^{၁၃} ၇၆ ၇၇ ၇၈

15. 24. 1951

গণনাগণনা^{১৬} অমলকাম^{১৭}

2012 2/2/2018 2012 2/2/2018

နိဂုံးမှာ ပရိသတ်များအား ၁၁ ၃၀ ၁၁

[illegible]

1) For quarters a b see n.1 on st. 37-38, and further compare the following:

दश मुख्या महानाडीः प्रयन्तेष तद्गताः ॥ Tantrasāstra 6.146th vol. 4 p. 162

पद्याना षण्णवहिन्यो भूयस्तत्र दश स्मृताः ॥ Gorakṣanāthas' Yogamārtanda st. 17^{cd} p. 57.

2) A φ ଘାଟନା.

3) A. यूपयूप, B यूपय, CDEFG यूपयययय. Zieseniss: Studien zur Geschichte des Śivaismus I, BSI deel 98 p. 186 gives three types of nādis of which prāṇavahā nādi is one: (i) annavahā nādi, (ii) rasavahā nādi, (iii) and prāṇavahā nādi.

4) A \rightarrow B, B \rightarrow C, C \rightarrow D, D \rightarrow E

s=s) In A the quarter is omitted, but compensated later by an addition after the present quarter d (see n. 13).

6) BE ଓକା , CDFG ଓକାକା.

7) ω ကန့်သတ်.

8) BDEF \parallel AC, CG \parallel AD.

9) The ten vāyus or/ and prāṇas are set forth thus in the various

Sanskrit works:

37-40]

प्राणोऽपानः समानश्च उदानो व्यान एव च ।

पञ्चकर्मेन्द्रिययुक्ताः क्रियाशक्तिसमुद्यताः ॥

नागः कूर्मश्च कृकरो देवदत्तो धनञ्जयः ।

पञ्चज्ञानेन्द्रियैर्युक्ताः बुद्धिशक्तिसमन्विताः ॥

Mānānātha's Yogavishaya st. 13-14, ed. Kalyani Mallik, Poona 1954, p. 46.

प्राणापानसमानश्च उदानो व्यान एव च ।

नागः कूर्मेऽथ कृकरो देवदत्तो धनञ्जयः ॥

Gorakṣanātha's Yogamārtanda st. 22 p. 57.

प्राणापानौ समानश्च उदानो व्यान एव च ।

नागः कूर्मश्च कृकरो देवदत्तो धनञ्जयः ॥

चरन्ति दशनाडीषु दश प्राणादिवायवः ।

Trisikhi-brāhmanopaniṣad, ch. Mantrabhāga st. 77-78^{ab} (in The Yoga Upaniṣads p. 136).

प्राणोऽपानस्तथा व्यानः समानोदानं व्यान एव च ॥

नागः कूर्मश्च कृकरो देवदत्तो धनञ्जयः ।

एते नाडीषु सर्वासु चरन्ति दश वायवः ॥

Daśanopaniṣad 4.23^{cd}, 24 (ibid. p. 164).

प्राणोऽपानः समानश्चोदानो व्यानस्तथैव च ॥

नागः कूर्मः कृकरो देवदत्तो धनञ्जयः ।

प्राणाद्याः पञ्च विख्याताः नागाद्याः पञ्च वायवः ॥

एते नाडीसहस्रेषु वर्तन्ते जीवन्मपिणः ।

Dhyānabindūpaniṣad st. 58^{cd}-58^{ab} (ibid. p. 199).

प्राणापानसमानाख्या व्यानोदानौ च वायवः ॥

नागः कूर्मश्च कृकरो देवदत्तो धनञ्जयः ।

Yogaśāstramanyupaniṣad st. 22^d, 23^{ab} (*ibid.* p. 31).

भूयतां वायुवृत्तान्तः शरीरान्तरवस्थितः ॥

प्राणापानसमानश्चाप्युदाने व्यान एव च ।

नागः कूर्मश्च कृकरो देवदत्तो धनञ्जयः ॥

Ahimbudhnyasamhitā st. 1^d, 32 *vol.* 2 p. 302.

प्रसाद इति संशोक्तः स्वान्ते त्विह चतुष्टये ।

प्राणोऽपानः समानश्च उदानो व्यान एव च ॥

नागः कूर्मस्तु कृकलो देवदत्तो धनञ्जयः ।

एतेषां यः प्रसादस्तु मरुतामिति संस्मृतः ॥

Lingamahāpurāṇa st. 61-62 p. 15.

कुक्करो चक्षुःश्रवणं च । पुण्यं च विषयं च शब्दं च स्पर्शं च सूक्ष्मं च

..... अपुण्यं च शब्दं च विषयं च शब्दं च स्पर्शं च सूक्ष्मं च

Nawaruci p. 44.

Further see Dasgupta *vol.* 2 p. 75, *vol.* 5 p. 125; Goris p. 61-2.

Besides the usual ten, *Lingamahāpurāṇa* 86.82-84^{ab} p. 176 also

gives a different set of fourteen vāyas :

वायवो नाडिमध्यस्था वह्काश्च चतुर्दश ।

प्राणो व्यानस्त्वपानश्च उदानश्च समानकः ॥

वैरंभश्च तथा मुखो ह्यन्तर्यामः प्रमञ्जनः ।

कूर्मश्च तथा श्वेनः श्वेतः कृष्णस्तथानिलः ॥

नाग इत्येव कथिता वायवश्च चतुर्दश ।

10) A पुण्यपुण्य, BDEF पुण्यपुण्य, CG पुण्यपुण्य.

39-40]

11) ACG ଅଧାକାନ୍ଧ (Aଅ).

12) A ଦୁଇଗୁଣ , BDEF ଠିକ , CG ଠିକ.

13) A ଗୁଣିତାଧାର , BD ଠିକ୍‌ଥାଏ ୨୧ , CG ଗୁଣିତାଧାର ୨୧, EF ଠିକ୍‌ଥାଏ ୨୧.

A adds a new quarter to compensate the omission of ଶୁଦ୍ଧିଗୁଣିତାଧାର
 ଶୁଦ୍ଧି ଶୁଦ୍ଧିଧାର ୧୧.

14) ACG କାନ୍ଧ (Aଅ), BDEF ଠିକ.

15) ADEF କୁଣ୍ଡଳୀ , BCG କୁଣ୍ଡଳୀ . In Nawaruci it is found in the form
kumāra (bis) for which Dr. Prijohoeckono records no. v.p. The
 word kumāra is not found either in MW. or in ONW. as the
 name of a specific vāyu though here ms. A reads kūrmāra
 but later (n. 26) it has kumāra along with ms. B. Kumāra
 seems to be the vulgate form. We have emended it to kūrma
 which is the only form in which it is mentioned in
 Sanskrit literature. In the Wāyustawa (Sanskrit Texts from Bāli p. 55)
 Sylvain Lévi too gives the form kūrma.

16) AB ଠିକ୍ , CG ଠିକ୍ , D ଠିକ୍ , E ଠିକ୍ , F ଠିକ୍.

17) A ଗୁଣା , BCG ଗୁଣା , E ଠିକ୍.

18) A ଗୁଣା.

19) ACG ଅଧାକାନ୍ଧ , BD ଅଧାକାନ୍ଧ , EF ଅଧାକାନ୍ଧ.

20) A ଅଧାକାନ୍ଧ , B ଅଧାକାନ୍ଧ , CG ଅଧାକାନ୍ଧ , DEF ଅଧାକାନ୍ଧ.

21) ACG ଅଧାକାନ୍ଧ.

22) BDEF ଠିକ୍.

23) CG ଠିକ୍.

41]

The location and/or functions of prāṇa at times correspond and at other times vary either in substance or in emphasis in the different sources:

प्राणाया वायवः पञ्च इति । प्राणापानोदानसमान्यानाः सर्वेषामिन्द्रियाणां सामान्यं कुर्वन्ति । स प्राणो नाम यो मुखनासान्तरगो बाह्ये चास्य विषये वृत्तिः । प्राणनात् प्राण एष इत्यभिधीयते । अस्मिन् प्राणे यत्स्पन्दनकर्म तत्कतमेन कृतमित्यत्रोच्यते — त्रयोदशविधेन करणेन कृतम् । यतश्चैवं तस्मात्प्राणकर्म सर्वस्य करणग्रामस्य वृत्तिः सामान्या । अपि च अत्र दृष्टान्तः यथा कस्मिंश्चिद् राजगृहे पञ्जरे शुकाः उचितवसन्ति । तेभ्यो देवदत्तेनोदनो दर्शितः । ओदनं दृष्ट्वा सर्वे प्रचलिताः । तदा पञ्जरकमपि चलितम् । यत्पञ्जरकस्य प्रचलनं कर्म तत्सर्वेषां शुकानां सामान्यम् । तद्वत् प्राणे यत्स्पन्दनकर्म तत्सर्वेषामिन्द्रियाणां सामान्यम् ।

Mattharavṛtti p. 46 on Sāṃkhyakārikā 29.

तत्र प्राणो नासाग्रहन्नाभिपादाङ्गुष्ठवृत्तिः । Vācaspatimishra's comm. on ibid.

सत्ता निवसति प्राणो नाभिचक्रे समीरणः ।

आस्वनसिकयोर्मध्ये हृदि प्राणः प्रकाशते ॥

निश्वासेच्छ्वासकादीनि प्राणकर्म इतीष्यते ॥

Ahīrbuddhnyāsanikā 32, 33, 37^{cd} vol. 2 p. 302, 303.

प्राणादिपञ्चकं तेषु प्रधानं तत्र च द्वयम् ॥

प्राण एवाथवा ज्येष्ठो जीवालानं विभर्ति यः ।

आस्वनसिकयोर्मध्यं हृदयं नाभिमण्डलम् ॥

पादाङ्गुष्ठमिति प्राणस्थानानि द्विसप्तम् ।

Trisikhi-brāhmaṇopaniṣad, ch. Mantrabhāga 78^{cd}—80^{ab} (in The Yoga Upaniṣads p. 136-7).

तुन्दस्थं जलमनं च रसादि च समीकृतम् ।

तुन्दमध्यगतः प्राणस्तानि कुर्यात्पृथक् पृथक् ॥

इत्यादिचेष्टनं प्राणः करोति च पृथक् स्थितः ।

ibid. st. 83-84^{ab} p. 137.

आस्थनासिकयोर्मध्ये नाभिमध्ये तथा हृदि ।

प्राणसंज्ञोऽनिलो नित्यं वर्तते मुनिसत्तम ॥

निश्वासेच्छ्वासकाश्च प्राणकर्म हि सांस्कृते ॥

Darśanopaniṣad 4.26, 30 cd (in The Yoga Upaniṣads p. 164).

आस्थनासिकाकण्ठनाभिपादाङ्गुष्ठद्वयकुण्डल्यधश्चोर्ध्वभागेषु प्राणः संचरीत ।...

तुन्दमध्यगतः प्राणस्तानि पृथक् कुर्यात् । अग्नेरूपे जलं रूपाय जलोपर्येतादीनि संस्थाप्य

स्वयमपानं संप्राप्य तेनैव सह मारुतः प्रयाति देहमध्यगतं ज्वलनम् । वायुना पतितो

वह्निरपानेन शनैर्देहमध्ये ज्वलति । ज्वलनो ज्वालाभिः प्राणेन कोष्ठमध्यगतं

जलमत्युष्णमकरोत् । जलोपरिसमर्पितं व्यञ्जनसंयुक्तमन्नं वह्निसंयुक्तवारिणा

पक्वमकरोत् । तेन स्वेदमूत्रजलरक्तवीर्यरूपरसपुरीषादिकं प्राणः पृथक् कुर्यात् ।

Sāṅdilyopaniṣad 1.4.13 (ibid. p. 526-7).

हृदये प्राणवायुः उच्छ्वासनिश्वासकारको ह्कारस्कारात्मकश्च ।

Gorakṣanāth's Siddha-siddhānta-paddhati 1.68 p. 7.

हृदि प्राणो वशी नित्यं ।

Gorakṣanāth's Yoga-mārtanda st. 23^a p. 58; Yoga-cūḍā-

manjupaniṣad st. 23^c with v.l. प्राणः स्थितो नित्यम् (in The Yoga

Upaniṣads p. 34).

प्राणः आघो हृदि रूचने ।

Amṛtanadopaniṣad st. 34^a (ibid. p. 24).

प्रयाणं कुरुते तस्माद्वायुः प्राण इति स्मृतः ।

Lingamahāpurāṇa 8.63^{9b} p.15.

तत्र का प्राणस्य वृत्तिरित्याह —

वृत्तिः प्राणयनं नाम यत्तज्जीवनमुच्यते ।

यत्तद्वहं मतिः पुंसां भ्रमत्वन्धेव मार्गती ॥

तत्कुर्वन्नुच्यते प्राणः प्राणो वा प्राणयोगतः ।

चित्प्रातिवाहिके शक्तौ प्राणशब्दः कलासु च ॥

Mrgendratāntṛa 1.11.22-23 p.241

यत्र प्राणः प्रकर्षेण प्रापान्येन प्रगुणतया अन्यवायुवैलक्षण्येन भिन्नात्प्राण इति ।

comm. on Mahānāyaka-prakāśa 2.7-8 (Kashmir Series of Texts and Studies no. 21) p.34

प्राप्येडापिङ्गले प्राणो मूलात्सूर्यस्वरूपतः ।

नासिकायां बहिर्गत्वा लीयते द्विषडङ्गुले ॥

Dakṣiṇāmūrtiśloka 9.13 p.171.

स प्राण उत्थितो नाभेरुदरः कण्ठशिरोऽधृतः ।

मृदुमध्योत्तमैर्याति मन्द्रादिध्वनिनादताम् ॥

मन्द्रमध्यमतारैर्हि ध्वनिभिः सवनत्रये ।

शंसन्ति शास्त्रे गायत्रं वैष्टुभं जागतं क्रमात् ॥

Varṇa-sikṣā quoted in Abhinavagupta's comm. on Parā-
triniśikā (Kashmir Series of Texts and Studies no.18) p.188.

Also cf. Dasgupta vol. 2 p.75, vol.5 p.125.

अथ द्युष्टं द्युष्टं द्युष्टं द्युष्टं न , Nawaruci p.44 (according to

Sanskrit sources it is the definition of vyāna). The characterization
of the ten vāyus in Nawaruci is in a chaotic condition. It

42]

गुह्येण त्रयपञ्च न्ययानी चलेत् १७ चलेत् १ त्रयपञ्च पञ्च चलेत् १८

1) Almost all the sources agree in defining the topography and physiology of apāna :

अपानेनोत्तरजति । इतश्चापक्रमणादपान इत्युच्यते । अपानबहुलश्च देवदत्तः
सर्प दृष्ट्वा अपसर्पतीत्येषोऽपानः । तस्मिन् अपाने यत्स्पन्दनकर्म तत्सर्वेषामिन्द्रियाणां
सामान्या वृत्तिः । *Mātharavṛtti* p. 46 on *Sāṃkhya-kārikā* 29.

अपानः कृत्वाटिकापृष्ठपादपायूपस्थपार्श्ववृत्तिः । *Vācaspati-miśra's comm. on ibid.*

गुदे त्वपानवायुः रचकः कुम्भकश्च ।

Gorakṣanātha's Siddha-siddhānta-paddhati 1.68 p. 7.

... .. अपानो गुदमण्डले ।

Gorakṣanātha's Yogamārtanda st. 23^b p. 58 ; *Yogacūḍāmānyuṣa-*

nīṣad st. 23^d (in *The Yoga Upaniṣads* p. 341) ; *Anurāṇāḍa-paniṣad*

st. 24^b : अपानस्तु पुनर्गुदे (ibid. p. 24).

अपानस्य वृत्तिमाह —

तथापनयनं भुम्तपीतविष्णुवरेतसाम् ।

कुर्वन्तपानशब्देन गीयते तत्त्वदर्शिभिः ॥ *Mrgendratāntra* 1.11.24 p. 242.

अपानश्च अपकर्षणं तनावधोगमनेन अननादपान इति ।

Comm. on Māhānaya-prakāśa 2.7-8 (*Kashmir Series of Texts and Studies* no. 21.) p. 34.

अपानो वसति प्रायो गुदमेद्रोरुजानुषु ।

उदरे वृषणे कट्यां जङ्घे नाभौ प्रदीपवत् ॥

गुदाग्न्यगारयोस्तिष्ठन्मध्येऽपानः प्रकाशते ।

Ahikbuddhaya-sāṃkhya 32. 34-35^{ab} vol. 2 p. 302-3.

अपानश्चरति ब्रह्मन् गुदमेद्रोरुजानुषु ॥

[42]

अपानवायुश्चादो करोति च विसर्जनम् ॥

Trisikhi-brāhmanopaniṣad, ch. Mantrabhāga st. 80^{cd}, 84^{cd} (in *The Yoga Upaniṣads* p. 137).

अपानो वर्तते नित्यं गुदमध्योरुजानुषु ।

उदरे सकले कट्यां नाभौ जडौ च सुव्रत ॥

अपानारव्यस्य वायोस्तु विष्णुर्वादिविसर्जनम् ।

Darśanopaniṣad 4.27, 31^{ab} (*ibid.* p. 165).

गुदमेद्रोरुजानूदरवृषणकरिजङ्घानाभिगुदाग्न्यगारेष्वपानः संचरति । ... विष्णुर्वा
दिविसर्जनमपानवायुकर्म ।

Śāṇḍilyopaniṣad 1.4.13 (*ibid.* p. 526-7).

अप्राङ्गुलेन सोमात्मा नावीन्यामन्तराविशेत् ।

मलमूत्रमरुच्छुक्राण्यपानो विसर्जेद्ब्रह्मिः ॥

Dakṣiṇāmūrtiśloka 9.14 p. 177.

अपानयत्यपानस्तु आहारादीन् क्रमेण च ॥ *Līngamahāpurāṇa* 8.63^{cd} p. 15.

Also see Dasgupta vol. 2 p. 75, vol. 5 p. 125.

स्वग्न्यं द्युर्गं द्युर्गं अथवा च १ Nāṇaruci p. 44 (in all other sources
this location refers to prāṇavāyu).

अपानो वायुश्चरति नाम पुरुष्यप्रतिष्ठातिङ्गं सर्वभिचारमोक्षणं विष्णुदोषविनाशनं

नमः स्वाहा , *vāyustava* (Sylvain Lévi's Sanskrit Texts from Bati p. 55).

Also cf. Adjī Sankhya p. 38 (= Dutch trans. TBG. 84 p. 483).

2) B द्यु°, DEF च°.

3) A अथवा वायु , B. वायु , DEF वायु (E पूष) स्वग्न्यं , CG om. the whole quarter.

43]

4-4) A ଅଧ୍ୟାୟ ମହାତ୍ମା ଶ୍ରୀକୃଷ୍ଣ, B ~ ସୂର୍ଯ୍ୟ, C ଓ D ଅଧ୍ୟାୟ ମହାତ୍ମା ଶ୍ରୀକୃଷ୍ଣ, DEF ଅଧ୍ୟାୟ ମହାତ୍ମା. (A points to Krishna, C to Krishna).

5) A 0715.

6) AB 04, CG 275.

७ ७ ०५.

8-8) A Δ ABC, CG Δ ABC, DEF Δ ABC.

[୧୫୩୩]

1. μ^2 2. λ 3. μ 4. λ

புது புது கதைகள்

ଅଧ୍ୟାପକ ଶ୍ରୀମତୀ ଶ୍ରୀମତୀ ପ୍ରମିଳା

2. $\frac{1}{2}$ 3. $\frac{1}{3}$ 4. $\frac{1}{4}$ 5. $\frac{1}{5}$ 6. $\frac{1}{6}$ 7. $\frac{1}{7}$ 8. $\frac{1}{8}$ 9. $\frac{1}{9}$ 10. $\frac{1}{10}$ 11. $\frac{1}{11}$ 12. $\frac{1}{12}$

[illegible]

1) No Sanskrit work resorts to Wṛhaspatitattva's mode of expression. In them samana has digestive functions which are described in the words : posanam, dipakah pavakah, kayagneh sarindhukshanam, rasadin vahayati.

[43]

हयवस्थानं सहभावश्च तेन समानः । यो वायुः हृद्देशे वर्तते स समानः ।
तद्वदुलम्ब एकाकी न रमेते एष समानः । तस्मिन् यत् स्पन्दनकर्म तत्सर्वेन्द्रियाणां
समान्यवृत्तिः । Matharavalli p.46 on Sāṃkhyakārikā 29.

समानो हन्तामि सर्वसन्धिवृत्तिः । Vācaspatinīśāśa's comm. on ibid.

समानः सर्वगात्रेषु सर्वं व्याप्य व्यवस्थितः ।

पोषणादि समानस्य शरीरे कर्म कीर्तितम् ॥

Ahimbudhnyā-saṃhitā 32. 37^{ab}, 39^{ab} vol. 2 p. 303.

समानं सर्वगात्रेषु सर्वव्यापी व्यवस्थितः ।

पोषणादि शरीरस्य समानः कुसते सदा ।

Trisāikhi-brāhmaṇopaniṣad, ch. Mantrabhāga st. 81^{ab}, 86^{ab} (in Jhe.

Yoga Upaniṣads p.137).

समानः सर्वदेहेषु व्याप्य तिष्ठत्यसंशयः ॥

समानः सर्वसामीप्यं करोति मुनिपुङ्गव ॥

Darsānopaniṣad 4.29^{ab}, 31^{cd} (ibid. p.165).

पादहस्तयोरपि सर्वगात्रेषु सर्वव्यापी समानः । ... शरीरपोषणादिकं समानकर्म ।

Sāṃdilyopaniṣad 1.4.13 (ibid. p.526-7).

समन्ततोऽन्तर्धानस्य समत्वेन समर्पणम् ।

कुर्वन्समान इत्युक्तो ... ॥

Mrgendratāntara 1.11.25^{abc} p.243.

समानश्च समं समतया सर्वाङ्गेषु समीकरणेनाननात् समान इति ।

Autocommentary on Mātānāyaprakāśa 2.7-8 p.34.

समं नयति गात्राणि समानः पञ्च वायवः ।

Līngamahāpurāṇa 8.63^{ab} p.15.

43]

नामै समानवायुः दीपकः पावकश्च ।

Gorakṣanātha's Siddha-siddhānta-paddhati 1.68 p.7

समानो नाभिदेशे तु ॥

Gorakṣanātha's Yoga-mārtanda st. 23^c p.58 ; Yogacūḍāmaṇya-
paniṣad (in the Yoga Upaniṣads p. 341) ; Amṛtanāḍapaniṣad
st. 34^c (ibid. p. 21).

सन्धुक्कणं समानस्तु नाभाग्नेः कुरुते सदा ॥

Dakṣiṇāmūrtiśloka 9.16^{cd} p.178.

अथ समाने कालोदयः । समानो हृदीषु दशसु नाडीषु संचरन् समस्ते
देहे सामान्येन रसादीन् वाहयति ।

Abhinavagupta's Tantrasāra, ch. 6 p.57.

Also cf. Dasgupta vol. 2 p.75, vol. 5 p.125.

लघुगुणं द्युल्लिख्यं नवमं च न नवमं च p.44.

समानो वायुदीर्यनाम प्रतिष्ठा नानामुल्मानां सर्वविघ्नविनाशनं रसपापविमर्दनम् ।
Wāyustawa (Sylvain Lévi's Sanskrit Texts from Bati p.15).

Also cf. Adjī Sankhya p. 38 (Dutch Trans. TSG. 84 p.483).

2) BCG पं, DEF पं.

3) DEF पं.

4-4) A खाद्यपिण्ड, CG खाद्यपिण्ड, BE सुखाद्वायु, DF सुखाद्वायु. See n.5.

5-5) A पच्यपिण्ड अपिण्ड, BE जलपिण्ड अपिण्ड, CG जलपिण्ड
अपिण्ड, DF जलपिण्ड अपिण्ड (ms. point to वातपित्तं तथानिलम्).

In the BJ. comm. :

(i) what has been eaten (भक्ष्य) is transformed into bile (पित्त),

[43

- (ii) what has been drunk (पीत) is transformed into blood (रक्त),
(iii) what has been smelt (घ्रात) is transformed into mucus (कफ)

In the third item ghrāta is a misunderstanding of ghṛta, which is reputed to produce kapha : तत्र घृतस्य गुणानाह - स्निग्धं कफकरं रक्तक्षयनीसारं स्तनुत् ॥ Bhāvaprakāśa (Chowkhamba Sanskrit Series, Banaras 1938) p. 602.

In accordance with the O. comm. we have emended this
quarter to स्वतः पितृ तद्या स्मृतम् which alone gives a coherent sense.
Mere reconstruction of the mss. readings would be meaningless.

For dadyāt the use of the same root meaning "to give" (winehnyā), in all the places of its occurrence in the comm. is noteworthy.

- ၆) A ဝိုက်ကုဗာဗျ, B C E G ဝိုက်ကုဗာဗျ (B E ဗျ), D F ဝိုက်ကုဗာဗျ.

- 7) BE ଓଜାଲି , DF ଓଜା.

- 8) ACG 60.

- 9) ABCDEF හි (AD) ගුණය (A) බව, CG ගුණය.

- 10) B သို့မဟုတ် .

- ii) A 2nd order .

- 12) A မြေဥကျ .

- 13) CG ବିଶ୍‍. .

- 14) A $\frac{2}{3}$.

- 15) A probability, CDF မှိန်ရန်.

- 16) $13DEF$ m.

- 17) $A \cong \mathbb{Z}$.

- 18) A $\begin{pmatrix} 1 & 2 \\ 3 & 4 \end{pmatrix}$, CD $\begin{pmatrix} 1 & 2 \\ 3 & 4 \end{pmatrix}$. 19-19) A $\begin{pmatrix} 1 & 2 \\ 3 & 4 \end{pmatrix}$, $BCDE$ $\begin{pmatrix} 1 & 2 \\ 3 & 4 \end{pmatrix}$, CG $\begin{pmatrix} 1 & 2 \\ 3 & 4 \end{pmatrix}$.

- 20-20) BE ലക്ഷ്യ (E യ) ലക്ഷ്യമായി, DF ലക്ഷ്യമായി.

- 21) E ପ୍ରାଣୀ .

- 22) A sm.

$^1 2729 \text{ Rm} \text{ } ^2 \text{ } ^3 1$

220767 11 33 11

କ୍ଷୁଦ୍ର^୧ ଓ 'ସି' ନୁହେଁ କାରଣ 'ସି' ଧ୍ବନି ପ୍ରସ୍ତୁତ କରି ନାଏ । ଏହା ଏକ 'ସ୍ଥାନ' ।
 ଏହା ଏକ 'ସ୍ଥାନ' । ଏହା ଏକ 'ସ୍ଥାନ' । ଏହା ଏକ 'ସ୍ଥାନ' । ଏହା ଏକ 'ସ୍ଥାନ' । ଏହା ଏକ 'ସ୍ଥାନ' ।

1) The closest parallel is :

उद्धेजयति मर्माणि उदानोऽयं प्रकीर्तितः ॥

Lingamahapurāṇa 8.64^{cd} p. 15.

According to the comm. udāna exists in the cranium (wurwanan) which location is given only by Vācaspatimishra in his comm. on Saṁkhyā-karikā 29: उदानो हृत्फण्ठतालुमूर्ध्न्यध्वजवृत्तिः ।

In other sources the functions as well as the location of udāna differs from the stanza:

आरोहणादर्थोत्कर्षे उदान इत्याभिधीयते । नाभिप्रदेशादुत्थितं गच्छति । उदान-
वृत्तिश्च देवदत्त आनन्दोत्कर्षं मृगयति । अहमाढ्यः अस्मादाढ्यतरः कथं स्याम इत्येष
उदानः । अस्मिन्नुदमे यत्स्पन्दनकर्म तत्सामान्या वृत्तिः सर्वेन्द्रियाणाम् ।

Matharavṛtti p. 46 on Sāṅkhyakārikā 29.

उदानस्य वृत्तिरुच्यते —

विवक्षायत्नपूर्वेण कौष्ठव्योमगुणध्वनेः ।

वाग्निद्रियसहायेन क्रियते येन वर्णता ॥

. Mygendratantha 1.11.26 p. 243.

उदानस्य ऊर्ध्वमासमन्तात् प्राणसाहचर्येणाननादुदान इति ।

Autism. on Mahānayaṣṭakā 2.7-8 p. 34.

उदानः सर्वसन्निभः पादयोर्हस्तयोरपि ॥

उदानकर्म ततोक्तं देहस्योन्नयनादिकम् ॥

Ahimbudhya-saṁhitā 32.36^{cd}, 28^{cd} vol. 2 p. 303 (ms. सर्वसिद्धिः)

for सर्वसन्निभः in a).

उदानः सर्वसन्निभः पादयोर्हस्तयोरपि ॥

उज्जीयते शरीरस्थमुदानेन नमस्वता ॥

Trisikhibrahmanopaniṣad, ch. Mantrabhāga st. 31^{cd}, 85^{cd} (in

The Yoga Upaniṣads p. 137).

उदानसंज्ञो विज्ञेयः पादयोर्हस्तयोरपि ।

उदान ऊर्ध्वगमनं करोत्येव न संशयः ।

Darśanopaniṣad 4.29^{ab}, 32^{ab} (ibid p. 165).

... .. उदानः कण्ठमध्यगः ।

Yogacūḍāmanyaupaniṣad st. 24^b (ibid. p. 341); Amṛtanāḍopaniṣad

34^d with v.l. कण्ठमाश्रितः (ibid. p. 24); Gorakṣanātha's Yoga-

mārtanda st. 23^d p. 58.

... सर्वसन्निभस्य उदानः । ... देहस्योन्नयनादिकमुदानकर्म ।

Śāṇḍilyopaniṣad 1.4.13 (in The Yoga Upaniṣads p. 526-7).

अग्नीषोममयो भूत्वा सुषुम्नारन्ध्रमाश्रितः ।

आब्रह्मरन्ध्रमुद्गच्छन्नुदानो वर्धते स्वयम् ॥

Dakṣiṇāmūrtistotra 9.15 p. 178.

तस्मै उदानवायुः गुसनवमनजरूपकारकश्च । Gorakṣanātha's Siddha-siddhānta-
paddhati 1.68 p. 7

ମାତ୍ର ସ୍ତମ୍ଭ ଗଣନା (ed. ଶ୍ରୀ) ଗୁରୁତ୍ୱ ମଧ୍ୟ ନାହାନ୍ତି p.44.

Also cf. Adji Sankya p. 38 (= Dutch trans. TBG. 84 p. 483).

9) BDEF "ചെറുചുരുൾ".

[५२७]

ဟံသာဝါး^၇ ၇၂၈၈ ဟံသာဝါး^၈ ၈ ၁၆ ၁၆

"ହୁଏତେ ଖାସ୍ ସିଂ ପ୍ରକା ଧାରଣେ ସଂପ୍ରାପ୍ତ ହେଉଛି¹³ ।¹⁴ ଗାମଧ୍ୟ ଗୁଣ¹⁵
 ବ୍ୟବସ୍ଥା¹⁶ , ବ୍ୟବସ୍ଥା¹⁷ , ସମ୍ପ୍ରଦାୟ¹⁸ , ସମ୍ପ୍ରଦାୟ¹⁹ ଗୁଣ²⁰ ଗୁଣ²¹ ଗୁଣ²² ଗୁଣ²³ ଗୁଣ²⁴ ଗୁଣ²⁵ ଗୁଣ²⁶ ଗୁଣ²⁷ ଗୁଣ²⁸ ଗୁଣ²⁹ ଗୁଣ³⁰ ଗୁଣ³¹ ଗୁଣ³² ଗୁଣ³³ ଗୁଣ³⁴ ଗୁଣ³⁵ ଗୁଣ³⁶ ଗୁଣ³⁷ ଗୁଣ³⁸ ଗୁଣ³⁹ ଗୁଣ⁴⁰ ଗୁଣ⁴¹ ଗୁଣ⁴² ଗୁଣ⁴³ ଗୁଣ⁴⁴ ଗୁଣ⁴⁵ ଗୁଣ⁴⁶ ଗୁଣ⁴⁷ ଗୁଣ⁴⁸ ଗୁଣ⁴⁹ ଗୁଣ⁵⁰ ଗୁଣ⁵¹ ଗୁଣ⁵² ଗୁଣ⁵³ ଗୁଣ⁵⁴ ଗୁଣ⁵⁵ ଗୁଣ⁵⁶ ଗୁଣ⁵⁷ ଗୁଣ⁵⁸ ଗୁଣ⁵⁹ ଗୁଣ⁶⁰ ଗୁଣ⁶¹ ଗୁଣ⁶² ଗୁଣ⁶³ ଗୁଣ⁶⁴ ଗୁଣ⁶⁵ ଗୁଣ⁶⁶ ଗୁଣ⁶⁷ ଗୁଣ⁶⁸ ଗୁଣ⁶⁹ ଗୁଣ⁷⁰ ଗୁଣ⁷¹ ଗୁଣ⁷² ଗୁଣ⁷³ ଗୁଣ⁷⁴ ଗୁଣ⁷⁵ ଗୁଣ⁷⁶ ଗୁଣ⁷⁷ ଗୁଣ⁷⁸ ଗୁଣ⁷⁹ ଗୁଣ⁸⁰ ଗୁଣ⁸¹ ଗୁଣ⁸² ଗୁଣ⁸³ ଗୁଣ⁸⁴ ଗୁଣ⁸⁵ ଗୁଣ⁸⁶ ଗୁଣ⁸⁷ ଗୁଣ⁸⁸ ଗୁଣ⁸⁹ ଗୁଣ⁹⁰ ଗୁଣ⁹¹ ଗୁଣ⁹² ଗୁଣ⁹³ ଗୁଣ⁹⁴ ଗୁଣ⁹⁵ ଗୁଣ⁹⁶ ଗୁଣ⁹⁷ ଗୁଣ⁹⁸ ଗୁଣ⁹⁹ ଗୁଣ¹⁰⁰ ଗୁଣ¹⁰¹ ଗୁଣ¹⁰² ଗୁଣ¹⁰³ ଗୁଣ¹⁰⁴ ଗୁଣ¹⁰⁵ ଗୁଣ¹⁰⁶ ଗୁଣ¹⁰⁷ ଗୁଣ¹⁰⁸ ଗୁଣ¹⁰⁹ ଗୁଣ¹¹⁰ ଗୁଣ¹¹¹ ଗୁଣ¹¹² ଗୁଣ¹¹³ ଗୁଣ¹¹⁴ ଗୁଣ¹¹⁵ ଗୁଣ¹¹⁶ ଗୁଣ¹¹⁷ ଗୁଣ¹¹⁸ ଗୁଣ¹¹⁹ ଗୁଣ¹²⁰ ଗୁଣ¹²¹ ଗୁଣ¹²² ଗୁଣ¹²³ ଗୁଣ¹²⁴ ଗୁଣ¹²⁵ ଗୁଣ¹²⁶ ଗୁଣ¹²⁷ ଗୁଣ¹²⁸ ଗୁଣ¹²⁹ ଗୁଣ¹³⁰ ଗୁଣ¹³¹ ଗୁଣ¹³² ଗୁଣ¹³³ ଗୁଣ¹³⁴ ଗୁଣ¹³⁵ ଗୁଣ¹³⁶ ଗୁଣ¹³⁷ ଗୁଣ¹³⁸ ଗୁଣ¹³⁹ ଗୁଣ¹⁴⁰ ଗୁଣ¹⁴¹ ଗୁଣ¹⁴² ଗୁଣ¹⁴³ ଗୁଣ¹⁴⁴ ଗୁଣ¹⁴⁵ ଗୁଣ¹⁴⁶ ଗୁଣ¹⁴⁷ ଗୁଣ¹⁴⁸ ଗୁଣ¹⁴⁹ ଗୁଣ¹⁵⁰ ଗୁଣ¹⁵¹ ଗୁଣ¹⁵² ଗୁଣ¹⁵³ ଗୁଣ¹⁵⁴ ଗୁଣ¹⁵⁵ ଗୁଣ¹⁵⁶ ଗୁଣ¹⁵⁷ ଗୁଣ¹⁵⁸ ଗୁଣ¹⁵⁹ ଗୁଣ¹⁶⁰ ଗୁଣ¹⁶¹ ଗୁଣ¹⁶² ଗୁଣ¹⁶³ ଗୁଣ¹⁶⁴ ଗୁଣ¹⁶⁵ ଗୁଣ¹⁶⁶ ଗୁଣ¹⁶⁷ ଗୁଣ¹⁶⁸ ଗୁଣ¹⁶⁹ ଗୁଣ¹⁷⁰ ଗୁଣ¹⁷¹ ଗୁଣ¹⁷² ଗୁଣ¹⁷³ ଗୁଣ¹⁷⁴ ଗୁଣ¹⁷⁵ ଗୁଣ¹⁷⁶ ଗୁଣ¹⁷⁷ ଗୁଣ¹⁷⁸ ଗୁଣ¹⁷⁹ ଗୁଣ¹⁸⁰ ଗୁଣ¹⁸¹ ଗୁଣ¹⁸² ଗୁଣ¹⁸³ ଗୁଣ¹⁸⁴ ଗୁଣ¹⁸⁵ ଗୁଣ¹⁸⁶ ଗୁଣ¹⁸⁷ ଗୁଣ¹⁸⁸ ଗୁଣ¹⁸⁹ ଗୁଣ¹⁹⁰ ଗୁଣ¹⁹¹ ଗୁଣ¹⁹² ଗୁଣ¹⁹³ ଗୁଣ¹⁹⁴ ଗୁଣ¹⁹⁵ ଗୁଣ¹⁹⁶ ଗୁଣ¹⁹⁷ ଗୁଣ¹⁹⁸ ଗୁଣ¹⁹⁹ ଗୁଣ²⁰⁰ ଗୁଣ²⁰¹ ଗୁଣ²⁰² ଗୁଣ²⁰³ ଗୁଣ²⁰⁴ ଗୁଣ²⁰⁵ ଗୁଣ²⁰⁶ ଗୁଣ²⁰⁷ ଗୁଣ²⁰⁸ ଗୁଣ²⁰⁹ ଗୁଣ²¹⁰ ଗୁଣ²¹¹ ଗୁଣ²¹² ଗୁଣ²¹³ ଗୁଣ²¹⁴ ଗୁଣ²¹⁵ ଗୁଣ²¹⁶ ଗୁଣ²¹⁷ ଗୁଣ²¹⁸ ଗୁଣ²¹⁹ ଗୁଣ²²⁰ ଗୁଣ²²¹ ଗୁଣ²²² ଗୁଣ²²³ ଗୁଣ²²⁴ ଗୁଣ²²⁵ ଗୁଣ²²⁶ ଗୁଣ²²⁷ ଗୁଣ²²⁸ ଗୁଣ²²⁹ ଗୁଣ²³⁰ ଗୁଣ²³¹ ଗୁଣ²³² ଗୁଣ²³³ ଗୁଣ²³⁴ ଗୁଣ²³⁵ ଗୁଣ²³⁶ ଗୁଣ²³⁷ ଗୁଣ²³⁸ ଗୁଣ²³⁹ ଗୁଣ²⁴⁰ ଗୁଣ²⁴¹ ଗୁଣ²⁴² ଗୁଣ²⁴³ ଗୁଣ²⁴⁴ ଗୁଣ²⁴⁵ ଗୁଣ²⁴⁶ ଗୁଣ²⁴⁷ ଗୁଣ²⁴⁸ ଗୁଣ²⁴⁹ ଗୁଣ²⁵⁰ ଗୁଣ²⁵¹ ଗୁଣ²⁵² ଗୁଣ²⁵³ ଗୁଣ²⁵⁴ ଗୁଣ²⁵⁵ ଗୁଣ²⁵⁶ ଗୁଣ²⁵⁷ ଗୁଣ²⁵⁸ ଗୁଣ²⁵⁹ ଗୁଣ²⁶⁰ ଗୁଣ²⁶¹ ଗୁଣ²⁶² ଗୁଣ²⁶³ ଗୁଣ²⁶⁴ ଗୁଣ²⁶⁵ ଗୁଣ²⁶⁶ ଗୁଣ²⁶⁷ ଗୁଣ²⁶⁸ ଗୁଣ²⁶⁹ ଗୁଣ²⁷⁰ ଗୁଣ²⁷¹ ଗୁଣ²⁷² ଗୁଣ²⁷³ ଗୁଣ²⁷⁴ ଗୁଣ²⁷⁵ ଗୁଣ²⁷⁶ ଗୁଣ²⁷⁷ ଗୁଣ²⁷⁸ ଗୁଣ²⁷⁹ ଗୁଣ²⁸⁰ ଗୁଣ²⁸¹ ଗୁଣ²⁸² ଗୁଣ²⁸³ ଗୁଣ²⁸⁴ ଗୁଣ²⁸⁵ ଗୁଣ²⁸⁶ ଗୁଣ²⁸⁷ ଗୁଣ²⁸⁸ ଗୁଣ²⁸⁹ ଗୁଣ²⁹⁰ ଗୁଣ²⁹¹ ଗୁଣ²⁹² ଗୁଣ²⁹³ ଗୁଣ²⁹⁴ ଗୁଣ²⁹⁵ ଗୁଣ²⁹⁶ ଗୁଣ²⁹⁷ ଗୁଣ²⁹⁸ ଗୁଣ²⁹⁹ ଗୁଣ³⁰⁰ ଗୁଣ³⁰¹ ଗୁଣ³⁰² ଗୁଣ³⁰³ ଗୁଣ³⁰⁴ ଗୁଣ³⁰⁵ ଗୁଣ³⁰⁶ ଗୁଣ³⁰⁷ ଗୁଣ³⁰⁸ ଗୁଣ³⁰⁹ ଗୁଣ³¹⁰ ଗୁଣ³¹¹ ଗୁଣ³¹² ଗୁଣ³¹³ ଗୁଣ³¹⁴ ଗୁଣ³¹⁵ ଗୁଣ³¹⁶ ଗୁଣ³¹⁷ ଗୁଣ³¹⁸ ଗୁଣ³¹⁹ ଗୁଣ³²⁰ ଗୁଣ³²¹ ଗୁଣ³²² ଗୁଣ³²³ ଗୁଣ³²⁴ ଗୁଣ³²⁵ ଗୁଣ³²⁶ ଗୁଣ³²⁷ ଗୁଣ³²⁸ ଗୁଣ³²⁹ ଗୁଣ

1) Like the previous stanza, this one too is nearest to lingamahāpurāṇa ^[45]
8.64^{ab} p.15: व्यानो व्यानामयत्यंगं व्याध्यादीनां प्रकोपकः ।

The function signified by the epithet prakopanaḥ is assigned to vyāna only by Darśanopaniṣad 4.28, 32^{cd} (in The Yoga upaniṣads p.165), where the more or less synonymous expression विवादकृत् is used:

व्यानः श्रोत्राक्षिमध्ये च ककुद्भ्यां गुल्फयोरापि ।

प्राणस्थाने गले चैव वर्तते मुनिपुङ्गव ॥

व्यानो विवादकृत् प्रोक्तो मुने वेदान्तवेदिभिः ॥

The wrth. is unmistakably clear in saying that vyāna is the cause of old age. No Sanskrit passage has been found where it is clearly said so; the Mrgendratāntra 1.1.25^d says :
व्यानो विनमनान्तनोः which we can take to refer to the bending down of the body which is one of the major manifestations of old age.

The OT. comm. says that vyāna pervades all the joints of the body (सर्वार्द्धसन्धिषु). This expression occurs only in Wujustawa (Sylvain Lévi's Sanskrit Texts from Bali p.55): व्यानो वायुमूर्तिनाम सर्वसन्धिप्रतिष्ठा सर्वदुर्गविनाशनं सर्वकालिकविचित्रम् ।

The Sanskrit parallels are not so specific. They merely say that it pervades the body :

शरीरव्यापितया व्यानः । आनखादाकेशान्तं शरीरं व्याप्य जनति चलतीति व्यानः । व्यानबहुलो देवदत्तश्चात्यन्तमन्येन विना रमेते । तस्मिन् व्याने

45]

यत्स्पन्दनकर्म तत्सामान्यवृत्तिः । Mātharavṛtti p.46 on Sāṅkhyakārikā 29.

व्यानः सर्वशरीरे तु प्रधानाः पञ्च वायवः ॥

Yogacūḍāmāṇyupaniṣad st. 24^{cd} (in The Yoga Upaniṣads p. 341).

व्यानः सर्वेषु चाङ्गेषु व्याप्य तिष्ठति सर्वदा ।

Amṛtanāḍopaniṣad st. 35^{ab} (ibid. p. 24).

व्यापयेद्वपुषि व्यानो भुक्तान्तरसमन्वहम् ।

Dakṣiṇāmūrtistotra 9. 16^{ab} p. 178

व्यानो व्याप्य शरीरे तु प्रधानाः पञ्च वायवः ।

Goṛakṣanātha: Yogamārtanda st. 24^{ab} p. 58

passages giving a different region and functions of vyāna are:

व्यानस्त्वग्वृत्तिरिति पञ्च वायवः ।

Vācaspatimishra's comm. on Sāṅkhyakārikā 29.

व्यानः श्रोत्राक्षिमध्ये च कृक्काट्यां गुल्फयोरीषि ॥

घ्राणे गले च स्फिग्देशे वसत्यत्र न संशयः ।

हानोपादप्नकर्मैव व्यानकर्मैति ज्ञेयते ।

Ahirkūḍhnya-saṁhitā 32. 35^{cd}, 36^{ab}, 38^{ab} vol. 2 p. 303

व्यानः श्रोत्रोरुक्काट्यां च गुल्फस्कन्धगलेषु च ।

प्राणापानादिचेष्टादि क्रियते व्यानवायुना ।

Trisikhibrahmanopaniṣad, Mantrabhāga st. 82^{ab}, 85^{ab} (in The

Yoga Upaniṣads p. 137).

व्यानश्च विशेषेण आ समन्तात् सर्वजीवाण्यमर्मसु अननाद्व्यान इति ।

Auto comm. on Mahānayaaprakāśa 2.7-8 p. 34

व्यानवायुः शोषणाप्यायनकारकश्च । Goṛakṣanātha: Siddha-siddhānta-paddhati 168 p. 7

Also cf. Dasgupta vol. 2 p. 75, vol. 5 p. 125 and Adj. Samkya p. 38 (= Dutch trans. TBG. 84 p. 483).

ମାଧ୍ୟ ଧର୍ମାଧାରଣାଦି ଶାସ୍ତ୍ର ମଧ୍ୟ ନାମାଦି p. 44.

୨) ଓ ଶ୍ରୀକି (CG କି).

୩) A ଶିକ୍ଷା, BE ଶ୍ରୀ, CG ଶିକ୍ଷା, DF ଶ୍ରୀ.

୪) A ଶ୍ରୀକି, DEF ଧର୍ମ(ଧର୍ମ)କି, (F କି)କି, CG ଧର୍ମକି.

୫) ଓ ଶ୍ରୀ.

୬) ACG ଧର୍ମ, BDEF ଧର୍ମକି.

୭) A ଧର୍ମ, B ଧର୍ମକି, CDG ଧର୍ମ (ଧର୍ମ)କି, E ଧର୍ମ, F ଧର୍ମକି.

୮) ACG ଧର୍ମ (A ଧର୍ମ)କି, BDEF ଶ୍ରୀ.

୯) A ଧର୍ମ, B ଧର୍ମକି, CG ଧର୍ମକି, D ଧର୍ମକି, EF ଧର୍ମକି.

10-10) A ଧର୍ମକି, BDEF ଧର୍ମ ମଧ୍ୟ, CG ଧର୍ମକି ମଧ୍ୟ.

11-11) A om. the comm.

12) CG om.

13) CG ଧର୍ମକି.

14-14) For this entire long passage CG substitute a single sentence:

ଧର୍ମଧର୍ମକି ଧର୍ମକି ଧର୍ମକି !

15) D ଧର୍ମକି.

16) B om.

17) B ଧର୍ମକି.

18) B ଧର୍ମ, D ଧର୍ମକି.

19) BE ଧର୍ମ.

20) DEF om.

21) F ଧର୍ମ

අනුප්පාදන⁷ පිළිබඳව⁸ 1134 11

CC-0. In Public Domain. Funding by IKS-MoE

The parallel passages here exhibit a remarkable degree of accord [46]
with the work.

उद्गारे नाग आख्यातः कूर्म उन्मीलने तु सः ॥

कृकरः क्षुत्कार्यैव देवदत्तो विजृम्भणे ।

चनज्जयो महच्छोषः सर्वगः स मृतेऽपि हि ॥

Lingamarkāpurnā 8.65^{cd}, 66 p. 15.

उद्गारे नाग आख्यातः कूर्म उन्मीलने तथा ।

कृकरः क्षुत्करो ज्ञेयो देवदत्तो विजृम्भणे ॥

न जहाति मृतं वापि सर्वव्यापी चनज्जयः ।

एते नाडीषु सर्वाण्यु भ्रमन्ते जीवन्तवः ॥

Yogacūḍāmaṇyupaniṣad st. 25-26 (in The Yoga Upaniṣads p. 341-2)

उद्गारादिगुणो यस्तु नागकर्मणि चेरितम् ॥

निमीलनादि कूर्मस्य क्षुतं कृकरकस्य च ।

देवदत्तस्य देवर्षे तन्त्रीकर्मणि चेरितम् ॥

चनज्जयस्य शोफादि सर्वकर्म प्रकीर्तितम् ।

एवं वायुगीतः सर्वा कर्म तेषां च कीर्तितम् ॥

Ahimbudhnyā-saṁhitā 32.39^{cd} 41 vol. 2 p. 303.

उद्गारादिक्रियो नागः कूर्मोऽक्ष्यादिनिमीलनः ॥

कृकरः क्षपयोः कर्ता दत्तो निद्रादिकर्मकृत् ।

मृतगात्रस्य शोफादि चनज्जय उदाहृतः ॥

Trisikhibrahmaṇopaniṣad, ch. Mantrabhāga st. 86^{cd} 87 (in The Yoga

Upaniṣads p. 137). The edition reads शोभादि (in st. 87^c), which

gives no sense. In the Ahimbudhnyā-saṁhitā (quoted above)

46]

it is clearly शोफादि. स्थौल्यम् in Dakṣiṇāmūrtiśloka 9.18^a
also supports the reading शोफादि. शोफ means the
swelling of the dead body.

उद्गारादिगुणः प्रोक्तो नागारव्यस्य महामुने ।

चनञ्जयस्य शोफादि कर्म प्रोक्तं हि सांस्कृतम् ॥

निमीलनादि कर्मस्य क्षुता तु कृकरस्य च ।

देवदत्तस्य विप्रेन्द्र तन्त्रीकर्म उक्तीर्तितम् ॥

Darśanopaniṣad 4.33-34 (in The Yoga Upaniṣads p.165). The ed. reads
शोमादि for शोफादि in 33^c. क्षुत्ता also is a wrong
reading for क्षुता in st. 34^b.

उद्गारादि नागकर्म । निमीलनादि कर्मकर्म । क्षुत्करणं कृकरकर्म । तन्त्री देवदत्तकर्म ।

श्लेष्मादि चनञ्जयकर्म ॥ Sāṅdilyopaniṣad 1.4.513 (ibid. p.527).

नागो हिक्काकरः कूर्मो निमेषोन्मेषकारकः ।

क्षुतं करोति कृकरः देवदत्तो विजृम्भणम् ॥

स्थौल्यं चनञ्जयः कुर्यान्मृतञ्चापि न मुञ्चति ।

Dakṣiṇāmūrtiśloka 9.17-18^{ab} p.178.

नागवायुः सर्वाङ्गव्यापकः मोचकश्चालकरश्च । कूर्मवायुः चक्षुषेक्ष्मेषकारकश्च ।

कृकलः उद्गारश्च क्षुत्कारकश्च । देवदत्तो मुखे विजृम्भकः । चनञ्जयो नादः । चोषक इति

दशवायुरवलोकनेन विण्ढोत्पत्तिः नरनारीरूपम् ॥

Gonakṣanātha: Siddha-siddhānta-paddhati 1.568 p.7.

नागो गृह्यन्ति पञ्चैताः कूर्मोऽन्तरीक्षे स्थितः ।

क्षुतं करोति कृकरो देवदत्तो विजृम्भणे ॥

क्षुतं चनञ्जयः शब्दे क्षणमात्रं न निश्चयेत् ।

एवं नाशिसहस्रेषु वर्तन्ते जीवस्त्रपिणः ॥

Gorakṣanātha: Yoga-mārtanda st. 26-27 p. 58. गृह्यन्ति in 26^a is a doubtful reading. Mark that Gorakṣanātha ascribes a function different from that of all others.

ଡକ୍ଟର ଲାଲୁ କାମ ସମାପ୍ତ ହୁଏ। ପିୟାୟା । ଡକ୍ଟର ଲାଲୁ କାମ
 ସମାପ୍ତ କରୁଥିବାର ପିୟାୟା । ଡକ୍ଟର ଲାଲୁ କାମ ସମାପ୍ତ ପାରିବାର
 ପିୟାୟା । ଡକ୍ଟର ଲାଲୁ କାମ ସମାପ୍ତ ହେବା ପରେ ପିୟାୟା । ଡକ୍ଟର ଲାଲୁ କାମ
 ସମାପ୍ତ ହେବା ପରେ ପିୟାୟା । ଡକ୍ଟର ଲାଲୁ କାମ ସମାପ୍ତ ହେବା ପରେ ପିୟାୟା ।

Nawaruci p. 44.

नामो वायुर्मातृवीर्यं वाक्यप्रतिष्ठास्थानं सर्वव्याधिविसर्जनं दुःखरोगविमर्द्धनं ।
 क्रूर्मो वायुवीर्यनाम गुह्यप्रतिष्ठा लिङ्गं सर्वशत्रुविनाशनं सर्वरोगविमोचनम् । कृकरो वायुर्मातृ-
 नाम सर्वभरणविचित्रं दृष्ट्युक्कालान्तकरोद्रं भुज्जप्रतिष्ठानं लिङ्गम् । दत्तो* वायुर्मातृलिङ्गं
 पद्मोश्च प्रतिष्ठानं सर्वभूतविनाशनं सर्वकालविमोचनम् । चन्द्रज्यो वायुकृतं दशात्म
 दशप्रमाणं सर्वाङ्गयमशरीरं** विभु विद्य देवतात्मकम् । ॐ सिद्धिं स्वस्ति नमः स्वाहा ।

Wanyustawa (Sylvain Lévi: Sanskrit Texts from Bali p. 55).

*Sylvain Lévi supplies deva to complete [deva] datta. It is not necessary to do so. In the Trisūphibrahmaṇo-pariṣad (quoted above) we find the abbreviated form datta in this very meaning. Moreover according to Patañjali's Mahābhāṣya on Pāṇini 5.3.83 datta is a short form of names so terminating. Both in the Kāśikā on Pāṇini 5.3.83 and Mahābhāṣya ibid. datta is actually quoted as the short form of devadatta.

46]

** yamasāra is a new word for corpse. It does not occur in MW. and ONW. Cf. pretakāya in Kathāsaritsāgara (MW).

Also cf. Adj. Sankya p. 38-39 (= Dutch trans. TBSG. 84 p. 483).

Some texts agree in using the word unmilana "opening the eyes" for the function of kūrma, while others employ nimilana "shutting the eyes". It is more of a difference of words; the substantial meaning is the same.

2) A ുളുന, B C D F G ുളുന, E ുളുന.

3-3) A കരയെച്ചുളി, all others കരയെച്ചുളി.

4-4) A കൂലന കൂലന, B D E F കൂ (D F കൂ) കൂലന കൂലന, C G കൂലന കൂലന.

5) A കൂലന 2, B D E F കൂലന 2, C G കൂലന.

6-6) A D F കൂലന (A കൂ), B E കൂലന 2, C G കൂലന 2.

7) ധം.

8) A കൂലന, B C E G കൂ.

9-9) In the ms. this passage precedes the Sanskrit sloka. Its right place should undoubtedly be after it.

10) A C G കൂ (C G കൂ) കൂ.

11) A കൂലന, B കൂലന, C D E F G കൂ (E കൂ) കൂ.

12) B D കൂലന, C G കൂ.

13-13) A C G കൂലന കൂലന (C G കൂലന).

14) E om.

15) A om.

16-16) E ધરાવતી ત્રણપત્રી.

17) D ઠી.

18) ACG ઠી.

19) A પાણી 1 જુલો, CG પ્રજ્ઞ જુલો, D પાણીયીલો.

20-20) ACG જાણના.

21) ACG જુલો.

22) ACG આજુર.

23) CG ધાતુવ્રતી આજુર.

24) E ત્રણપત્રી.

25) ACG ઠી.

26) A પાણીયીલો, E ઠી.

27) ACG ઠી, D ઠી.

28) ABCG પાં (so in the mss.!).

29-29) B પાણી.

30) CG ધાતુવ્રતી.

31) W પીરખા.

32) Aજુર અપત્રી.

33) DF પત્રી.

34-34) A om.

35) CG ઠી.

36) ACG ઠી, B ઠી. Pañcapada is not found in MW. in the sense of the present context. In ONW. and indexes to the OJ. critical texts it does not occur at all.

37) A om., DEF ઠી.

38) A જુલો.

39) A પીરખા જુલો આજુર પાણી, CG પીરખા જુલો એ જુલો પાણી ઠી, F ઠી.

40) A ઠી.

47]

[පළමුවන]

¹ පුපුරාගැනි² පිතිවූ³ පුපුරාගැනි⁴ වූ⁵
 පුපුරා⁶ පුපුරාගැනි⁷ පුපුරාගැනි⁸ පුපුරාගැනි⁹
 පුපුරා¹⁰ පුපුරාගැනි¹¹ පුපුරාගැනි¹² පුපුරාගැනි¹³
 පුපුරා¹⁴ පුපුරාගැනි¹⁵ පුපුරාගැනි¹⁶ පුපුරාගැනි¹⁷

පුපුරා¹⁸ පුපුරාගැනි¹⁹ පුපුරාගැනි²⁰ පුපුරාගැනි²¹ පුපුරාගැනි²²
 පුපුරා²³ පුපුරාගැනි²⁴ පුපුරාගැනි²⁵ පුපුරාගැනි²⁶ පුපුරාගැනි²⁷
 පුපුරා²⁸ පුපුරාගැනි²⁹ පුපුරාගැනි³⁰ පුපුරාගැනි³¹ පුපුරාගැනි³²
 පුපුරා³³ පුපුරාගැනි³⁴ පුපුරාගැනි³⁵ පුපුරාගැනි³⁶ පුපුරාගැනි³⁷
 පුපුරා³⁸ පුපුරාගැනි³⁹ පුපුරාගැනි⁴⁰ පුපුරාගැනි⁴¹ පුපුරාගැනි⁴²
 පුපුරා⁴³ පුපුරාගැනි⁴⁴ පුපුරාගැනි⁴⁵ පුපුරාගැනි⁴⁶ පුපුරාගැනි⁴⁷
 පුපුරා⁴⁸ පුපුරාගැනි⁴⁹ පුපුරාගැනි⁵⁰ පුපුරාගැනි⁵¹ පුපුරාගැනි⁵²
 පුපුරා⁵³ පුපුරාගැනි⁵⁴ පුපුරාගැනි⁵⁵ පුපුරාගැනි⁵⁶ පුපුරාගැනි⁵⁷
 පුපුරා⁵⁸ පුපුරාගැනි⁵⁹ පුපුරාගැනි⁶⁰ පුපුරාගැනි⁶¹ පුපුරාගැනි⁶²
 පුපුරා⁶³ පුපුරාගැනි⁶⁴ පුපුරාගැනි⁶⁵ පුපුරාගැනි⁶⁶ පුපුරාගැනි⁶⁷
 පුපුරා⁶⁸ පුපුරාගැනි⁶⁹ පුපුරාගැනි⁷⁰ පුපුරාගැනි⁷¹ පුපුරාගැනි⁷²
 පුපුරා⁷³ පුපුරාගැනි⁷⁴ පුපුරාගැනි⁷⁵ පුපුරාගැනි⁷⁶ පුපුරාගැනි⁷⁷
 පුපුරා⁷⁸ පුපුරාගැනි⁷⁹ පුපුරාගැනි⁸⁰ පුපුරාගැනි⁸¹ පුපුරාගැනි⁸²
 පුපුරා⁸³ පුපුරාගැනි⁸⁴ පුපුරාගැනි⁸⁵ පුපුරාගැනි⁸⁶ පුපුරාගැනි⁸⁷
 පුපුරා⁸⁸ පුපුරාගැනි⁸⁹ පුපුරාගැනි⁹⁰ පුපුරාගැනි⁹¹ පුපුරාගැනි⁹²
 පුපුරා⁹³ පුපුරාගැනි⁹⁴ පුපුරාගැනි⁹⁵ පුපුරාගැනි⁹⁶ පුපුරාගැනි⁹⁷
 පුපුරා⁹⁸ පුපුරාගැනි⁹⁹ පුපුරාගැනි¹⁰⁰

පාපිණි භූපුත්ත⁵⁵ : භූතභික්ෂු භූපු පුපු ආගම භූපුපු⁵⁶ [47]
 භූපුපුපු⁵⁷ ගිණනා : කැඩී පාලන ගිණනා : භූපු⁵⁸ පාලන⁵⁹ ගිණ
 පුපු පාපිණි පුපු⁶⁰ : කැඩී පාලන : භූපු⁶¹ : භූපු : භූපු : භූපු : භූපු
 භූපු පිණි කිණි⁶¹ කැඩී පාලන 11

[illegible]

ସୂଚକ କାଳ, 75 ମି. ବି. 75, ଏ ଏ ପାଖରେ¹⁷ ସିଂହାସନର ଉପସ୍ଥାପନ
 କାର୍ଯ୍ୟ, ଏହା ପ୍ରକାଶିତ ହେଉଛି ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଅବସ୍ଥାରେ⁷⁶ ପ୍ରାୟତଃ⁷⁷ ମଧ୍ୟ, ପ୍ରାୟତଃ
 ପ୍ରକାଶିତ ହେଉଛି ଏହି ପ୍ରକାଶିତ ହେଉଛି, ଏହା ଏ ଏ ଏ, ଏହା ପ୍ରକାଶିତ ହେଉଛି ମଧ୍ୟ
 ବିଶେଷ, ଏହା ପ୍ରକାଶିତ ହେଉଛି ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଏହି⁷⁸ କାର୍ଯ୍ୟରେ ପ୍ରାୟତଃ⁷⁹
 ପ୍ରାୟତଃ

[illegible]

47] ⁹¹ ԴԻ Կ ԲԻՂԱԿ ԿԱՅԻ Դ՝ ԵՍԵՂԻ ԿԱՅԻ ԲԼՆԻՄԻ ԶԻՆԵՂԵԼ Կ ԵԼԼԻ
Դ՝ ԿԱՆԿԱԿԻ ԲՐԱԿԱՅԻ Կ

ԶԻՆԵՂԵԼ ԿԱՆԿԱ Կ⁹⁵ Դ՝ ԿԻ⁹⁵ Կ ԴԿԱԵՂԻԿ⁹² Կ ԶԻՆԵՂԵԼԻ ԲԿԱԿԵԼ
ԿԱՅԻ ԲՐԱԿԱԿԻ Կ⁹³ ԿԱՆ ԴԻ Կ⁹⁴ ԲԻՂԱԿ Դ՝ Կ⁹⁵ Կ⁹³ Կ⁹⁶ ԵՂԵՂԱԿԱ Կ⁹⁶
ԴԻ ԿԱՅԻ⁹⁷ Կ ԿԱՆԿԱԿԱԿԱ ԿԱՅԻ⁹⁸ ԿԱՅԻ⁹⁹ ԴԿԱԿԻ¹⁰⁰ ԴԿԱԿԱ ԴԿԱԿԱ¹⁰⁰
ԲԿԱՅԻ ԿԱՅԻԼ ԿԻ¹⁰¹ ԴԻ ԴԻՂԵՂ ԿԱՅԻ¹⁰² ԿԱՆ ԵԿԱԿԱ ԿԱՅԻ¹⁰²
ԴԿԱԿԱԿԱԿԱ¹⁰³ Կ Կ ԿԱՆ ԴԻ ԴԿԱԿԱԿԱԿԱԿԱ¹⁰⁴ Կ¹⁰⁵ ԵՍԵՂԻ ԿԱՅԻ ԲԼՆԻՄԻ Կ
ԿԱՆ ԿԻ ԴԿԱԿԱ ԴԿԱԿԱ¹⁰⁵ Կ ԿԱՆԿԱԿԱԿԱ¹⁰⁶ ԴԿԱԿԱ ԴԻՂԵՂԵՂ Կ¹⁰⁷ ԿԱԿԱԿԱ
ԿԱՅԻ¹⁰⁸ ԲԿԱԿԱԿԱ ԲԿԱԿԱ¹⁰⁸ ԿԱԿԱԿԱ¹⁰⁹ ԴԿԱԿԱ ԿԱՆ ԴԿԱԿԱ Կ¹¹⁰ ԵԿԱԿԱ
ԿԱԿԱԿԱԿԱԿԱ Կ ԿԱԿԱԿԱ¹¹¹ ԵԿԱԿԱ ԿԱՅԻԼ Կ¹¹² ԿԱՆ ԵԿԱԿԱ¹¹² ԿԱՅԻ Կ ԿԱԿԱԿԱ¹¹³
ԵԿԱԿԱ Կ¹¹⁴ ԿԱՆԿԱ¹¹⁵ Կ ԵԿԱԿԱԿԱ¹¹⁶ ԿԱՆԿԱԿԱԿԱ¹¹⁷ Կ ԵԿԱԿԱԿԱ ԲՐԱԿԱԿԱ ԿԱՆ¹¹⁸
ԴԻ Կ Կ ԿԱ ԵԿԱԿԱԿԱԿԱ¹¹⁷ ԿԱՆ ԴԿԱԿԱԿԱԿԱ ԲԿԱԿԱԿԱ¹¹⁹ ԴԻ Կ¹²⁰ ԲԻՂԱԿ Կ
ԵԿԱԿԱ Դ՝ ԿԱՆԿԱ Կ

ԶԻՆԵՂԵԼ ԿԱՆԿԱԿԱ ԲՐԱԿԱԿԱ Կ ԿԱՅԻԼԵԼ ԵԿԱԿԱԿԱ ԵԿԱԿԱԿԱ¹²¹ ԴԻ Կ
ԿԱՆ ԲՐԱԿԱԿԱ¹²² Կ ԵԿԱԿԱ ԿԱՆԿԱԿԱԿԱԿԱ¹²³ ԿԱՆԿԱԿԱ Կ ԵԿԱԿԱԿԱ ԲԿԱ
ԵԿԱԿԱԿԱԿԱ Կ ԿԱՅԻ ԿԱՅԻԼ¹²⁴ ԴԿԱԿԱ ԴԻՂԵՂ Կ ԿԱՆ Կ ԿԱՆ ԿԱՆԿԱԿԱ¹²⁵
Կ ԿԱ ԵԿԱԿԱԿԱԿԱ¹¹⁷ ԿԱՅԻԼԵԼԵԼ ԿԱԿԱԿԱԿԱ Կ

ԶԻՆԵՂԵԼ ԿԱՆԿԱ Կ ԴԿԱԿԱԿԱ Կ¹²⁶ ԶԻՆԵՂԵԼԻ ԲԿԱԿԵԼ ԿԱՅԻ¹²⁷
ԲՐԱԿԱԿԱ Կ ԵԿԱ ԴԿԱԿԱ ԲԿԱԿԱԿԱ¹²⁸ ԴԿԱԿԱ ԿԱԿԱԿԱԿԱԿԱ ԲԿԱԿԱ¹²⁹ Կ
ԿԱԿԱԿԱ¹³⁰ ԿԱՆ ԴԿԱԿԱ ԿԱՆ ԵԿԱԿԱ Կ ԴԿԱԿԱ Կ¹³¹ Կ ԿԱԿԱ¹³²
ԿԱԿԱ¹³³ ԵԿԱԿԱԿԱ¹³⁴ ԿԱԿԱ Կ¹³⁵ ԵՍԵՂԻ ԿԱԿԱԿԱ ԲԻՂԱԿ Դ՝ Կ¹³⁵ Կ¹³⁶ ԿԱՆ
ԿԱԿԱ¹³⁶ Դ՝ ԿԱՆ ԲԻՂԱԿ Դ՝ Կ¹³⁷ ԿԱԿԱ ԴԿԱԿԱԿԱ ԿԱՆ Կ ԿԱԿԱԿԱ ԿԱՆ
Կ¹³⁸ ԿԱԿԱԿԱ ԿԱԿԱ¹³⁹ Կ ԿԱԿԱԿԱ ԿԱԿԱ¹⁴⁰ Կ¹³⁸ ԿԱԿԱԿԱ ԿԱՆ Կ ԵԿԱԿԱ ԿԱՆԿԱ¹⁴¹

ସୌନ୍ଦର୍ଯ୍ୟ¹⁴² ପିତୃତ୍ୱ ଲାଭେ । ଶରୀର ଶାନ୍ତି¹⁴³ ସୌନ୍ଦର୍ଯ୍ୟ¹⁴² ପର୍ଯ୍ୟନ୍ତ ଲାଭେ¹⁴⁴ । [47]
 ସାଧନା¹⁴⁵ ସୌନ୍ଦର୍ଯ୍ୟ ଲାଭେ ପିତୃତ୍ୱ ଲାଭେ । ପ୍ରାୟଶ୍ଚିତ୍ତ ଶୁଦ୍ଧି¹⁴⁶ ।
 ସାଧନା ଶୁଦ୍ଧି¹⁴⁷ ଲାଭେ ସେ ପର୍ଯ୍ୟନ୍ତ ॥

ସୌନ୍ଦର୍ଯ୍ୟ . ଶରୀରୀ ପ୍ରାୟଶ୍ଚିତ୍ତ । ତୁ ଶାନ୍ତି¹⁴⁸ ସୌନ୍ଦର୍ଯ୍ୟ¹⁴⁹ ପର୍ଯ୍ୟନ୍ତ
 ସାଧନା ଶାନ୍ତି । ଶାନ୍ତିରା ପର୍ଯ୍ୟନ୍ତ ଶାନ୍ତିରା ଶାନ୍ତି । ଶରୀର ସେ
 ଶରୀରୀ ପ୍ରାୟଶ୍ଚିତ୍ତ ॥

ସୌନ୍ଦର୍ଯ୍ୟ ଶାନ୍ତି । ସେ ଶାନ୍ତି¹²⁶ →

1) The wrk. comm. gives five states of the ātman and terms them collectively as the pañcapāda: jāgrapāda, swāpnapāda, susūptapāda, tiryapāda and tiryāntapāda, though in the Sanskrit stanza only the first four are enumerated. In Sanskrit works it is not rare to find the five:

जाग्रत्स्वप्नः सुषुप्तं च तुर्यं च तदतीतकम् ॥

इति पञ्च पदान्याहुरेकस्मिन्वेदके सति । (तदतीतकमिति तुर्यतीतकम् ।....)

Tantrāloka 10. 228^{cd}, 229^{ab} and comm. vol. 7 p. 157.

जाग्रदवस्था — अथ जाग्रत्स्वप्नसुषुप्तिभूच्छमिरणावस्थाः पञ्च भवन्ति । तत्तद्देवताऽनुग्रहान्वितैः श्रोत्रादिज्ञानेन्द्रियैः शब्दाद्यर्थविषयग्रहणज्ञानं जाग्रदवस्था भवति । तत्र भूमध्यं गतो जीव आपदमस्तकं व्याप्य कृषिः श्रवणाय विवर्तक्रियाकर्ता भवति । तत्तत्फलभुक् च भवति । लोकान्तरं गतः कर्मजित्फलं स एव भुङ्क्ते । स सर्वभौमवद् व्यवहारचद्धान्त अन्तर्भवान् प्रवेष्टुं मार्गमाश्रित्य तिष्ठति ॥

स्वप्नावस्था — करणोपरमे जाग्रत्संस्कारार्थप्रबोधवद्वाह्यग्राहकरूपस्फुरणं स्वप्नावस्था भवति । तत्र विश्व एव जाग्रद् व्यवहारलोपान्नाडीमध्यं चरन्स्वतैजसत्वमवाप्य वासनारूपकं जगद्वैचित्र्यं स्वभासा भासयन् यथेप्सितं स्वयं भुङ्क्ते ॥

47]

सुषुप्त्यवस्था — चित्तैककरणा सुषुप्त्यवस्था भवति । भ्रमविज्ञानशकुनिः पक्षौ
संहृत्य नीडामिमुरं यथा गच्छति तथा जीवोऽपि जाग्रत्स्वप्नप्रपञ्चे व्यवहृत्य भ्रान्तोऽज्ञानं
प्रविश्य स्वानन्दं भुङ्क्ते ॥

मूर्च्छावस्था — अकस्मान्मुद्गरदण्डायैस्तडितवद्भयाज्ञानाम्यामिन्द्रियसंघातैः कम्पनिव
मृततुल्या मूर्च्छा भवति ॥

मरणावस्था — जाग्रत्स्वप्नसुषुप्तिमूर्च्छावस्थानामन्या ब्रह्मादिस्तम्बपर्यन्तिं सर्व-
जीवभयपदा स्थूलदेहविसर्जनी मरणावस्था भवति ॥

Paingalopaniṣad 2.11-15 (in The Sāmānyā Vedānta Upaniṣads p. 201-2).

पञ्चावस्थाः जाग्रत्स्वप्नसुषुप्तिस्तुरीयतुरीयातीताः ।

Māṇḍalābrāhmanopaniṣad 2.4.1 (in The Yoga Upaniṣads p. 290).

जाग्रत्स्वप्नः सुषुप्तिस्तुर्यं तूर्यतीतमिति पञ्चावस्थागुणो जीवः ॥

Gorakṣaṇātha: Siddha-siddhānta-paddhati 1.54 p. 5.

स्थूलसूक्ष्मकारणं तूर्यं तूर्यतीतमिति पञ्चावस्थाः क्रमेण लक्ष्यन्ते । एतेषामपि
सर्वेषां विज्ञाता यः स योगी स सिद्धपुरुषः स योगीश्वरेश्वर इति परमरहस्यं प्रकाशितम् ।
ibid. 5.22 p. 28.

According to the Śaiva-Siddhānta the five are: jāgarāvasthā,
śvapnāvasthā, susūptyaavasthā, turyāavasthā and turyātītavasthā (H.W. Scho-
merus: Der Śaiva-Siddhānta p. 234). In the OT work Bhuvana-saṁkṣepa
the five states are: jāgṛa, sūptā, śvapna, susūpta and turya
where the omission of the turyānta has been made up by the
bifurcation of the "sleeping state" (Ziesenis: Studien zur Geschichte des
Śaivismus I p. 171).

In the Yoga-vāsisṭha (Daṅgupta vol. 2 p. 264) the five states are

characterized in a peculiar way and the first is phased into three stages: [47]

jāgrat — prathamā bhūmika, vicāraṇā, asaṅga-bhāvanā,

svapna — vilāpanī,

susupta — sudhasamvit-māyānanda-rūpa,

turya — susupta-sadrśa-sthiti,

turyātita — turyatita.

These states have sometimes been reckoned as four and termed caturpāda in the Indonesian tradition (Goris p. 67-68).

अवस्थाचतुष्टयम् — जाग्रत्स्वप्नसुषुप्तितुरीयमिति चतुर्विधा अवस्थाः । शानेन्द्रिय-
कर्मेन्द्रियान्तःकरणचतुष्टयं चतुर्दशकरणयुक्तं जाग्रत् । अन्तःकरणचतुष्टयैरेव संयुक्तः
स्वप्नः । चित्तैककरणा सुषुप्तिः । केवलजीवसंयुक्तमेव तुरीयमिति ॥

Sārīrākopaniṣad § 14 (in *The Sāmānya Vedānta Upaniṣads* p. 426).

अवस्थाचतुष्टयनिरूपणम् — मन आदिचतुर्दशकरणैः युष्कलैरादित्याद्यनुग्रहीतैः शब्दादीन्
विषयान् स्थूलान् यदोपलभते तदात्मनो जागरणम् । तद्वासनासहितैश्चतुर्दशकरणैः शब्दा-
द्यभावेऽपि वासनाभयाञ्छब्दादीन् यदोपलभते तदात्मनः स्वप्नम् । चतुर्दशकरणोपरमाद्विशेषमि-
ज्ञानाभावाद्यदा शब्दादीन्नोपलभते तदात्मनः सुषुप्तम् । अवस्थात्रयभावाभावसाक्षी स्वयं
भावशैतं नैरन्तर्यं चैतन्यं यदा तदा तत्तुरीयं चैतन्यमित्युच्यते ॥

Sarvasārōpaniṣad § 4 (ibid. p. 445-6).

सर्वत्र वर्तते जाग्रत्स्वप्नं जाग्रति वर्तते ।

सुषुप्तं च तुरीयं च नान्यावस्थासु कुत्रचित् ॥

सर्वदेशेष्वनुस्यूतश्चतूख्यः शिवात्मकः ।

यथा महाफले सर्वे रसाः सर्वोर्वतकः ॥

Trisikhibrahmaṇopaniṣad, *Mantrabhāga* st. 10-11 (in *The Yoga Upaniṣads* p. 123-4).

जाग्रत्स्वप्नसुषुप्तेभेदे तुर्याभोगसंवित् ॥७॥

स्वस्वरूपैकघनताविमर्शस्तुर्यभूः स्मृता ॥

सर्वानुस्यूतस्वरूपाद् गलितभ्रमसंस्थितेः ।

तुर्याभोगाख्यसंवित्सा ह्युपलब्धस्वरूपा ॥

स्थितैव जाग्रदादीनां भेदे सर्पत्यपि स्फुटम् ।

एवमुक्त्वा जाग्रदादिव्यक्तये परमेश्वरः ॥

सूत्रत्रयमन्ववदज्जीवनमुक्तत्वसिद्धये ।

ज्ञानं जाग्रत् ॥८॥

बौद्धं गार्वं च साकल्यं शाब्दं स्पर्शं च रूपजम् ॥

रसजं गन्धजं चान्यदैन्द्रियज्ञानमेव यत् ।

• अत्र गृहीतग्रहणग्राह्यरूपा चिदात्मनः ॥

स्फुरत्येव ज्ञानशक्तिर्जाग्रद्वृत्तिरिव सा ।

पशोः स्वरूपहान्यैव सा वृत्तिः परिभाष्यते ॥

स्वप्नो विकल्पाः ॥९॥

दृष्टिस्वभावस्य विभोरन्तर्निबन्धनोदयः ।

विकल्पानां स्मृतः स्वप्नस्तद्वाह्यार्थनिरासतः ॥

पतिभावाद्विकल्पानां दृढतादृढता पुनः ।

पशुत्वादावृत्तिः सैव ज्ञेया शक्त्यात्मनः प्रभोः ॥

अविवेको मायासौषुप्तम् ॥१०॥

ज्ञानज्ञेयस्वरूपायाः शक्तेरनुदयो यदा ।

चिद्रूपस्याविवेकः स्यादसावेवाविमर्शतिः ॥

सैव मायावृत्तिजालपोषकत्वात्प्रकीर्तिता ।

अर्थस्मृती स्वात्मसंस्थे चिद्रूपे सा सुषुप्ता ॥

पट्युरेवं स्वविज्ञान्त्या पशोरावृत्तिरूपतः ।

इत्थं तिस्त्रस्तिस्रप्रकाराः प्रत्येकान्योन्ययोगतः ॥

मुख्यगौणत्वभेदेन ज्ञेयाः सम्यक् चिदात्मनः ।

एवं ज्ञानज्ञेयमयः परितरत्र पदद्वये ॥

सुषुप्ततुर्ये त्वन्यस्मिन्मिन्मयश्च विभुः स्मृतः ॥

Śiva-sūtra-vārtika 1.7-10 (Kashmir Series of Texts and Studies no.4)

pp. 10-13.

सृष्टिस्थितिसंहरणं जाग्रत्स्वप्नौ सुषुप्तमिति तस्मिन् ।

भान्ति तुरीये चामानि तथापि तैर्नावृतं भाति ॥

Paramārthasāra st. 34 p. 74.

तुर्यं सुषुप्तं स्त्वनु जागर्षु ज्ञानसिद्धवज्जेत नीलपु ।

चौरय विच्यु जग्गी सागर्षु व्यापार शवन्युक्मरूपु ॥

Mahānāyaka-prakāśa 10.5 p. 114.

In a few passages the number of states dwindles down to the three most important ones:

जोई आअरशिविणि अमुमोसं मतरीपंव परेपाडी ।

चिन्ता विअ मणिमालं विमरिसस्वंतंकगुतर्हई ॥ ६० ॥

[योगी जागरस्वप्नसुषुप्त्यवस्थात्रयस्य परिपाटीम् ।

चित्रामिव मणिमालां विमरिस्त्रैकगुम्फितामुद्धरीते ॥]

Markarathamāñjarī st. 60 (Kashmir Series of Texts and Studies no. 11) p. 132

यदा बुद्धिगतैः पुण्यैः प्रेरितेन्द्रियमार्गतः ॥

शब्ददीप्तिषयान् मुञ्चते तदा जागरितं भवेत् ।

संहतेष्विन्द्रियेष्वेषु जाग्रत्संस्कारजान् पुमान् ॥

47]

मानसान्विषयान् मुहुः स्वप्नावस्था तदा भवेत् ।

मनसोऽप्युपसंहारः सुबुद्धिरिति कथ्यते ॥

Dakṣiṇāmūrtistotra 4.23^{cd} 25 p. 85-6.

देहत्रयं स्थूलसूक्ष्मकारणानि विदुर्मुखाः ।

अवस्थानितयं चैव जाग्रत्स्वप्नसुषुप्तयः ॥

Varāḥopaniṣad 1.6 (in The Yoga Upaniṣads p.466).

2) A ཡུལ་ རྟུགས་ , BDE འཁྱུག་ , ཅག ཡུལ་ རྟུགས་ (can it be jāgaritam?
jāgaritam occurs in: Dakṣiṇāmūrtistotra 4.24^b), F ཡུལ་འཁྱུག་ .

Remarkable is the term sthūla for jāgratpada in Gorakṣanātha: Siddha-siddhānta-paddhati' 5.22 p.28: Also see विषयान् स्थूलान् यदोपलभते तदात्मनो जाग्रणम् in Sarvasāropaniṣad §4 (in The Sāmānya Vedānta Upaniṣads p.445).

Jāgratpada is the regular form, but unmetrical. It occurs in the Tantrāloka 10.228c which is nearest to the W.r.h. and is the only one to use pada instead of the usual expression avasthā.

3) $A = 90^\circ$, CG කඳුගැටැණි, DEF ඉඩිනම් (D නම්).

4) A අවුරුද්ද.

5) ACG ସି(14) ଅବ୍ୟାକୃତ୍ୟୁଦ୍ଧ(14)ରୁ, BDF 14 ଅବ୍ୟାକୃତ୍ୟୁଦ୍ଧ(14)ରୁ, E ରୁ.

6) ACG නැගෙනහිර අක්ෂරය, $BDEF$ නැගෙනහිර.

7) ABDEF णं२०२५३ (D५), CG २२५३. The term samsuptam is found only in Śivasūtra-vārtika 1.10 p. 13.

8) A "අක්ෂරාලකයක්", B "ප්‍රතික්ෂේප", C "විකිරණාලකයක්"

ଅକ୍ଷର, DF ଶୂନ୍ୟ, E ଶୂନ୍ୟ, ଶୂନ୍ୟ.

୨) CG ଶୂନ୍ୟ.

୧୦) A ଶୂନ୍ୟ, B ଶୂନ୍ୟ, C ଶୂନ୍ୟ, DE ଶୂନ୍ୟ, F ଶୂନ୍ୟ.

୧୧) A ଶୂନ୍ୟ, B ଶୂନ୍ୟ, C ଶୂନ୍ୟ, D ଶୂନ୍ୟ, E ଶୂନ୍ୟ, F ଶୂନ୍ୟ.

୧୨) ACG om.

୧୩) D om.

୧୪) ୱ ଶୂନ୍ୟ. Later on too, in all the mss. the non-sandhi form susupta is given. Henceon we have not recorded this variation.

୧୫) ACDG om.

୧୬-୧୭) F om.

୧୮) CG ଶୂନ୍ୟ.

୧୯) RDF ଶୂନ୍ୟ

୧୯) ୱ ଶୂନ୍ୟ. Jāgrapada is an SN. form of jāgratpada. Hereafter are the different terms that have been used for the jāgratpada:

(i) jāgrat (sc. pada) in Tantrāloka 10.228^{cd}-229^{ab}, (ii) jāgrat in Śiva-sūtra-vārtika 1.7 p.10, Paramārthasāra st. 34^b p.74, (iii) jāgrat (sc. avasthā) in Paingalopaniṣad 2.11 (in The Sāmānya Vedānta Upaniṣads p.201), Maṇḍala-brāhmaṇopaniṣad 4.1 (in The Yoga Upaniṣads p.290), Gorakṣanātha: Siddha-siddhānta-paddhati 1.54 p.5, Sāṅkhyopaniṣad §14 (in The Sāmānya Vedānta Upaniṣads p.426), Varāhopaniṣad 1.6 (in The Yoga Upaniṣads p.466), (iv) jāgara in Mahārthamañjarī st. 60^a p.132, (v) jāgarana in Sarvasāropaniṣad §4 (in The Sāmānya Vedānta Upaniṣads p.445), (vi) jāgarita in

47]

Dakṣiṇāmūrtistotra 4.24^b p.86, (vii) jāgaryu in Mahānaya-prakāśa 10.5 p.114, (viii) sthūla in Gorakṣanātha: Siddha-siddhānta-paddhati 5.22 p.28.

20) A 𑂔𑂗𑂢𑂰, E 𑂔𑂗𑂢𑂰.

21) AE 𑂔𑂗𑂢𑂰𑂔𑂗𑂢𑂰, CG 𑂔𑂗𑂢𑂰𑂔𑂗𑂢𑂰𑂔𑂗𑂢𑂰, BDF 𑂔𑂗𑂢𑂰𑂔𑂗𑂢𑂰.

22) A 𑂔𑂗, DF 𑂔𑂗𑂢𑂰.

23) A 𑂔𑂗𑂢𑂰, CG 𑂔𑂗𑂢𑂰.

24) Cf. Dakṣiṇāmūrtistotra 4.24^{ab} p.86.

25) A 𑂔𑂗𑂢𑂰𑂔𑂗𑂢𑂰. Cf. Paramārthasāra st.34 p.74.

26) ABDEF. sm.

27) The various terms used for this stage are: (i) svapna (sc. padu) in Tantrāloka 10.228^{cd} 229^{ab}, (ii) svapna in Śiva-sūtra-vārtika 1.9. p.12, Paramārthasāra st.34 p.74, (iii) svapna (sc. avasthā) in Śārīrakopaniṣad §14 (in The Sāmānya Vedānta Upaniṣads p.426), Sarvasāropaniṣad §4 (ibid. p.445), Maṇḍala-brāhmaṇopaniṣad 2.4.1 (in The Yoga Upaniṣads p.290), Mahārthamañjarī st.60 p.132; svapnāvasthā in Paingalopaniṣad 2.12 (in The Sāmānya Vedānta Upaniṣads p.201), Dakṣiṇāmūrtistotra 4.25^b p.86, (iv) sūkṣma (sc. avasthā) in Gorakṣanātha: Siddha-siddhānta-paddhati 5.22 p.28, (v) svānu in Mahānaya-prakāśa 10.5 p.114.

28) A 𑂔𑂗𑂢𑂰.

29) Cf. Saṅg Hyang Kamahāyānikan p.22 (last lines).

30-30) ABDEF sm.

31) E 𑂔𑂗𑂢𑂰.

32) CG 𑂔𑂗𑂢𑂰.

33-33) ABDE 𑂔𑂗𑂢𑂰 𑂔𑂗𑂢𑂰, F 𑂔𑂗𑂢𑂰𑂔𑂗𑂢𑂰.

34) BDEF १०१ (for म००१).

35) AE १.

36) A २५२२२१, all others २५२५२२१. Different terms for it are: (i) saṁsupta in Śiva-sūtra-vārtika 1.10 p.13, (ii) susupta (sc. pada) in Tantrāloka 10.228^c 229^a, (iii) susuptam in Paramārthasāra st. 34 p.74, (iv) susupta (sc. avasthā) in Trisikhibrahmanopaniṣad, Mantrabhāga st. 10 (in The Yoga Upaniṣads p.123), Sarvasāropaniṣad § 4 (in The Sāmānya Vedānta Upaniṣads p.446), (v) susūptyaavasthā in Paingalopaniṣad 2.13 (ibid. p.202), susūpti (sc. avasthā) in Sārīrakaopaniṣad § 14 (ibid. p.426), Maṇḍalabrahmanopaniṣad 2.4.1 (in The Yoga Upaniṣads p.290), Varāhoṇiṣad 1.6 (ibid. p.466), Gorakṣanātha: Siddha-siddhānta-paddhati' 1.54 p.5, Mahārthamañjarī st.60 p.132, Dakṣiṇāmūrtistotra 4.25^d p.86, (vii) kāraṇa (sc. avasthā) in Gorakṣanātha: Siddha-siddhānta-paddhati' 5.22 p.28.

37) ACG ११.

38) CG ११०१.

39) nisprakāmya is new to MW, ONW. and indexes to the critical editions of OS. texts.

40) E sm.

41) CG ११०१ ११११११.

42) CG ११०१.

43) ACEG ११.

44) ACG ११ (CG ११) ११ ११११११ (A ११११).

45) The word śrīpāda is new to ONW. Cf. śrīpāda which is thought to be a designation of Viṣṇu (Prof. Gonda: Sanskrit in Indonesia p.132).

47]

46-46) F om.

47) BDEF ১৩১ (for ১৩৩).

48) CG ৩৫.

49-49) ABDEF ১৩৩ ১৩৪ ১৩৫ ১৩৬ ১৩৭.

50) CG ৩৬.

51) A ১৩৩ ১৩৪ ১৩৫ ১৩৬ ১৩৭.

52) ACQ ১৩৫. See *Vijñānabhairava* st. 86 p. 74.

53) See other appellations are: (i) turya (sc. pada) in *Tantrāloka* 10.228^{cd} 229^{ab}, (ii) turya (sc. avasthā) in *Mahānāyaprakāśa* 10.5 p. 114, (iii) turya (sc. avasthā) in *Gorakṣanātha: Siddha-siddhānta-paddhati* 5.22 p. 28, (iv) turya (sc. avasthā) in *Mandalabrāhmaṇopaniṣad* 2.4.1 (in *The Yoga Upaniṣads* p. 290), *Trisikhibrāhmaṇopaniṣad*, *Mantrabhāga* st. 10 (ibid. p. 123), *Sārūpālopaniṣad* § 14 (in *The Sāmānya Vedānta Upaniṣads* p. 426), *Sarvasāropaniṣad* § 4 (ibid. p. 446), (v) turya (sc. dhāma) in *Paramārthasāra* st. 34 p. 74, (vi) mūrccāvasthā in *Paingalopaniṣad* 2.14 (in *The Sāmānya Vedānta Upaniṣads* p. 202).

54) CG ১৩৫ ১৩৬ ১৩৭.

55) This term is not found in MW., ONW. and indexes to the critical editions of OS. texts. Also see Ziesenis: *Studien zur Geschichte des Sivaismus I*, BSK. deel 98 p. 202 ff. In Sanskrit literature it is designated as: (i) turyātita (sc. pada) in *Tantrāloka* 10.228^{cd} 229^{ab}, (ii) turyātita (sc. avasthā) in *Mandalabrāhmaṇopaniṣad* 2.4.1 (in *The Yoga Upaniṣads* p. 290), (iii) turyātita (sc. avasthā) in *Gorakṣanātha: Siddha-siddhānta-paddhati* 1.54 p. 5, 5.22 p. 28, (iv) marāvasthā in *Paingalopaniṣad* 2.15 (in *The Sāmānya Vedānta Upaniṣads* p. 202).

- 56) A නැවැත්වේ.
- 57) A පැහැදිලිවේ.
- 58) D ම.
- 59) G වුව.
- 60) DEF වුව.
- 61) E වේ.
- 62) C & D.
- 63-64) D පැහැදිලිවේ, F පැහැදිලිවේ.
- 64) ACDFG (C & D) වුව.
- 65) AC & D.
- 66) A වුව.
- 67) D වුව.
- 68) D පැහැදිලිවේ.
- 69) C & D වේ.
- 70) AC & D.
- 71) H වුව.
- 72) G ම.
- 73) G වුව.
- 74) C & D වුව.
- 75-76) C & D ම.
- 76) A වුව.
- 77) ABCE වුව.
- 78) C වුව.

47]

79) CG 4°.

80-81) BCG om.

81) A °ḡḡḡ , CG ḡḡḡḡḡḡḡ.

82) D°ḡḡḡ.

82^a) A om.

83-83) A ḡḡḡḡ ḡḡḡḡ ḡḡ , B °ḡḡḡḡḡḡ ḡḡ , CG ḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡ , DF°ḡḡḡ ḡḡḡḡ ḡḡḡḡ.

84) A ḡḡḡḡ , BE ḡḡḡḡḡ

85) CG ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ , EF om. ḡḡḡḡ.

86) CG ḡḡḡḡ. Cf. *Sarasamuccaya* st. 368.

87-87) CDFG om.

88) CG om.

89-89) AE ḡḡḡḡ (Eḡḡḡ)ḡḡḡḡ.

90) DE °ḡḡḡḡḡ.

91-91) E om.

92) A ḡḡḡḡḡḡḡ , E<°. Prof. Gonda refers me to compare Balinese manik , a form of address in speaking to a sweetheart. Thus the expression contains mani(*) "jewel" and -ku "mine".

93-93) D om.

94) CG om.

95) A ḡḡḡḡḡḡḡ.

96-96) B °ḡḡḡḡḡḡḡḡ.

97) A om.

98) F om.

99) A අක්ෂරයක්.

100-100) D අක්ෂරයක්.

101) E කිසි, C කි.

102-102) CDG om.

103) ACG අක්ෂර දු.

104) ACG අක්ෂර දු.

105-105) A ටිප්පික් ප්‍ර 1 පත්‍රි ඇතුළත, BDEF ටිප්පික් ප්‍ර 1 අක්ෂර (in BDEF the punctuation is not correct).

106) A om., B ඇතුළත.

107) W om. 1 (danda).

108-108) A පරිමාණ 1 පිටුපස, BDEF පරිමාණ 1, C පිටුපස.

109) C om.

110) E adda අක්ෂර කිසි අක්ෂර.

111) A කු, D කු, F කු.

112-112) A කි පරිමාණ, C කි අ.

113) A om., CDFG කු.

114) A om.

115) C om. danda.

116) ACFG ඇතුළත.

117) ABCDEF අක්ෂර අක්ෂර.

118) C කි.

49]

2) ABDEF ଆଧ (BE) ଉପର ଉପର ଉପର, CG ଆଧ ଉପର ଉପର ଉପର.

3) A गल्लखी, DF गल्लखी. Cf. Jayakhya-samhitā न सत् तन्नासदुच्यते (quoted from a ms. by Dasgupta vol. 3 p. 27), Maitreyopaniṣad 3.7^c (in The Minor Upaniṣads p. 121): सदसद्देहीनोऽस्मि.

4) A °ꣳ°, Cḡ विष्णुपञ्च अष्टावक्राय , DE °ꣳꣳꣳꣳ°. For the word niskala
see Prof. Gonda : Sanskrit in Indonesia p. 353, Ziesenis : Studien zur
Geschichte des Śivaismus I, BKG. deel 98 p. 115 ff., Dasgupta vol. 5 p. 137,
141, Kūṇḍikopaniṣad (in The Minor Upaniṣads p. 26), Śivamahāpurāṇa, Vidyas'vara-
samhitā s. 20 p. 4, 6.7.47 p. 478, Lingamahāpurāṇa 20.77 p. 32, 28.14 p. 46,
Śvacchandatantra 6.17-18 vol. 3 p. 120-1, Gorakṣanātha: Siddha-siddhanta-paddhati
1.17 p. 2; OJ. Gaṇapatitattva pp. 93, 102, Nawaruci p. 46, Sylvain Lévi:
Sanskrit Texts from Bālī p. 22.

Niskalanta does not occur in MW. and ONW.

5) CG କ୍ଷମ.

၆) ADEF မှန်မမှန် .

7) CG y°.

ಶಿ ೧ ಪುಷ್ಪಾಕ್ಷರ.

9) ABDEF om.

10) 6 முடிவாகிறது.

မိသားစု^၁ ကျွမ်းကျင်မှု^၂ နည်းလမ်း^၃ အသုံးပြုမှု^၄ စီမံခန့်ခွဲမှု^၅ ၊

⁶ဇာတိ အသက်၁၅ နှစ်⁶ မွေးနေ့အထိပတ် ၊

୪ ଗରୁଡ଼ାଧରାଧୁରୀ ଥାଏ କିମ୍ବା ସାରି ତ ସାରି ଧାରଣୀ ।

[illegible]

13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

49]

ચુદામ્બી જાગૃતી પુણ્યપાત્રી ~ જાગૃતી પુણ્યપાત્રી જાગૃતી ~ પુણ્યપાત્રી-
 જ્યોત્સ્ના⁶⁸ પાત્રી⁶⁹ ~ જાગૃતી⁷⁰ પાત્રી ~ પાત્રી જાગૃતી જાગૃતી જાગૃતી
 પાત્રી⁷² જાગૃતી જાગૃતી જાગૃતી પાત્રી જાગૃતી જાગૃતી ~ જાગૃતી⁷³
 પાત્રી⁷³ ~ પાત્રી⁷⁴ જાગૃતી ~ જાગૃતી⁷⁵ પાત્રી⁷⁵ જાગૃતી
 જાગૃતી જાગૃતી ~

ચુદામ્બી જાગૃતી ~⁷⁶ જાગૃતી⁷⁶ ~ →

2) Metrically the stanza is a peculiar one:

ચદ્ ચુતં પથસિ હરિશ્ચ ચદ્ દારુષુ ક્ષિતઃ ।
 - - - , - - - | - - - , - | - - - , - - |
 જલં નમઃસ્થિતં સર્વગોઽનિલઃ ।
 - - - , - - - | - - - , - - |
 રજસ્ત્મોઽદૃશ્યં મનો નેરે સત્ ન સત્ તથા ।
 - - - , - - - | - - - , - | - - - , - - |
 બાહ્યે જગતિ તત્ત્વ નોપલબ્યતે ॥
 - - - , - - - | - - - , - - ॥

The first and the third quarters show fifteen syllables each with two pauses (six, four, five). The second and the four quarters have one pausa each, and that after the sixth syllable.

It is noteworthy that the first six syllables in every one of the four lines are different. It has not been possible to suggest any emendation which would bring into our scheme even the odd and even lines.

It is again worthy of note that the second set of nine syllables in the odd quarters and the second half of the even quarters comprising of five syllable each are prosodically entirely similar.

Harib for fire is an unusual word. It is not new in as much [49] as the lexicons mention it among the synonyms of fire.

In the second line, na bhāsitaḥ of the mss. seems to be the basis of OJ. exegesis, which put together jalam na bhāsitaḥ with yad ghr̥tāni payasi. Jalam nabhaḥ sthitāni is however a separate item, on a level with ghr̥tāni payasi and harib ... dāruṣu.

The third line as emended stands intimately close to mss. Manah corresponds to ātmā of OJ. The emendation of sa nare na santate to san nare na sat tathā is to accommodate as best as possible, the OJ. exegesis regarding sat and na sat. Nare corresponds to payasi and dāruṣu. While the lontars suggest the sequence of words manah san nare na sat tathā, it is more in conformity with the first line prosodically to change the sequence of san and nare and read with the appropriate sandhi change: mano nare san na sat tathā. The pausa comes into the proper place after mano nare (u-u-). With manah san nare the syllables would appear as u--u, - against u-u-, - of the first line, and the pausa coming after the fourth syllable would cut nare - manas sanna/re, which is hardly desirable. Semantically also there is improvement in reading san na sat tathā. Here tathā joins sat and na sat.

In the fourth line tad corresponds to yad which begins the stanza and in a way pervades the first three lines. The retaining of

49]

ca in place of cat has no cor-relative function.

The idea expressed in the stanza is as follows: just as butter in milk, fire in wood, water in clouds, wind in space are invisible, so also are raja, tama and manas. They are sat i.e. 'existent' and yet na sat 'not existent' in as much as they are not grasped in the outer or visible world.

2-2) AB ឃ្លាតៗប្រយោជន៍, CG ឃ ត្រូវបាន, DF ឃ្លាតៗប្រយោជន៍, E ឃ្លាតៗប្រយោជន៍.

3). CG သက်သေ .

4-4) AB කැපෑ , CG භ්‍යන්තර , DEF කැපෑ (E යු).

5) $ACG \cong BDE$, $BDEF$ "ရော"

6-6) A રાપ જાણી, BDEF રાપ જાણી, Cg રાપ જાણી.

7) ABDEF ⁰बिन्दु , CG ⁰बिन्दु (for similar and without the aragaha).

8-8) ABDEF හි (BE) රැහැණක් ඔප්පු (AD) උපරිතයක් කළහොත්, C හි රැහැණක් ප්‍රතිපත්තියක් කළහොත්.

9) A පරිපූර්ණ, BDEF ඡායාරූපය, CG ප්‍රකාශය.

10) ABDEF 21, CG 21.

၁) AE ဂုဏ်သိမ်း, BF ဝင်္ဂုဏ်သိမ်း, CG ဂုဏ်သိမ်း, DF ဂုဏ်သိမ်း.

12) The Jayākhyā-saṁhitā affords a near parallel. Unfortunately it is not available in print. Hence the relevant portions are being quoted from Dasgupta vol. 3 p.27: "He is beginningless and infinite and cannot be designated either as existent or as non-existent (na sat tan nāsad ucyate) He pervades all things, but is yet called non-existent because He cannot be perceived by the senses.

[49]

... All things are included in His existence and He is not limited either in time or in space... His all-pervading existence is as unspeakable and undemonstrable as the existence of fire in wood and butter in milk. He is perceivable only through direct intuition. Just as logs of wood enter into the fire and are lost in it, just as rivers lose themselves in the ocean, so do the yogins enter into the essence of God. ... "

13) ABG 𑂔𑂱𑂔, C 𑂱𑂔, DEF 𑂱𑂔, apa karika occurs further in the comm. on this stanza (n. 40).

14) CG 𑂔𑂱𑂔.

15) A 𑂔𑂱𑂔𑂱𑂔𑂱𑂔, CG 𑂔𑂱𑂔 𑂔𑂱𑂔.

16) A om.

17) CG 𑂔 𑂔𑂱𑂔𑂱𑂔.

18) CG 𑂔𑂱𑂔𑂱𑂔, DF 𑂔𑂱𑂔 (tana stands for ta hana → ta + ana → tana).

19) CG 𑂔𑂱𑂔.

20) ACG 𑂔𑂱𑂔.

21) CG add 𑂔 (note the predilection of CG for pwa).

22) F 𑂔.

23) A 𑂔𑂱𑂔, CG 𑂔𑂱𑂔.

24) E om.

25-25) DF om.

26) A 𑂔𑂱𑂔 (for upama 'analogy, simile').

27) CG 𑂔𑂱𑂔.

49]

28) BE ම.

29) A පිඤ්ඤා , D පිඤ්ඤා.

30) ABDEF ඉගැන.

31) ADEF ම.

32) CG ඇතුළත.

33) D ඉක්මනින් , F මි.

34) A ම, BDEF පාහැනි , CG පාහැනි.

35) DF ම.

36) A මි පාහැනි , CG මි පි , F මිපාහැනි.

37) A ඉගැන , BDEF පාහැනි , CG පාහැනි.

38) A ම.

39) CG ඉගැන.

40) A ඇත නැත

41) ABDEF ම.

42) ACDFG ඇතුළත.

43) A මතුපිට , BDEF මතුපිට , CG මතුපිට . ජ්. 7-9.

44) F මිපි.

45) CG පා පාහැනි.

46) AB ඉගැන.

47-47) CG පා , D පාහැනි.

48) CFG ම.

49) CG පාහැනි.

50) CG ම (loss of visargas due to sandhi).

- 51-51) A පැහැදිලි කරයි.
- 52) A තුළ ඇත.
- 53) C දීර්ඝ, F දීර්ඝ.
- 54) C දීර්ඝ add වේ.
- 55) A ඇත, DF ඇත.
- 56) A තුළ ඇත.
- 57) A තුළ ඇත, C දීර්ඝ ඇත, F තුළ ඇත.
- 58) ABDEF වේ.
- 59) A වේ.
- 60) ABDEF වේ.
- 61) ADEF වේ.
- 62) B වේ.
- 63) C දීර්ඝ.
- 64) C දීර්ඝ.
- 65) ABDEF වේ.
- 66) C දීර්ඝ, E දීර්ඝ.
- 67-67) ABDEF වේ.
- 68) පැහැදිලි.
- 69) A වේ.
- 70) A වේ.
- 71) ADF වේ.
- 72) A වේ.
- 73-73) ABDEF වේ (AF වේ).

50]

74) E om.

75-75) A ലക്ഷ്യം, CG ~ 20°.

76-76) CG om.

C_2H_6^1 C_2H_4^2 C_2H_2^3

4
ଆଜ୍ଞାପିତା ନିରାପିତା 4

ပုညသင်္ဂါယနိ ဓမ္မဗျူဟ ၁

ಪ್ರಜ್ಞಾಪೀಠಾಧ್ಯಾಪನಾಪದವಿ ೧೯೭೦ ೧೧

[illegible]

୧୫ ଯୁଦ୍ଧକୁ କାମଗାରୀ ପ୍ରଧାନମନ୍ତ୍ରୀ । ବିଧାନ ସଭାକୁ ସାଧନାଧିକାରୀ^{୧୬} ମନ୍ତ୍ରୀଙ୍କର
 ସମ୍ମାନ^{୧୭} । ଶୁଭେ ସିଦ୍ଧି^{୧୮} ଗ୍ରହଣ କରି ଯିବୁ । ଶୁଭେ^{୧୯} ଶୁଭେ^{୨୦}
 ପୁର । ସମସ୍ତଙ୍କର ଶୁଭେ : ସାଧନାଧିକାରୀ^{୨୧} ।^{୨୨} ଶୁଭେ^{୨୩} ଶୁଭେ^{୨୪} । ପୁର ଧନୀ
 ଶୁଭେ^{୨୫} । ସମସ୍ତଙ୍କର ଧନୀ ପୁର ଧନୀ^{୨୬} ଧନୀ ଶୁଭେ^{୨୭} । ସ
 ଶୁଭେ^{୨୮} ଶୁଭେ^{୨୯} ଶୁଭେ^{୩୦} ମନ୍ତ୍ରୀଙ୍କର । ଶୁଭେ^{୩୧} ଶୁଭେ^{୩୨} ଶୁଭେ^{୩୩} ।
 ଶୁଭେ^{୩୪} । ଶୁଭେ^{୩୫} ସ । ଶୁଭେ^{୩୬} ଶୁଭେ^{୩୭} ଶୁଭେ^{୩୮} ଶୁଭେ^{୩୯} ।
 ଶୁଭେ^{୪୦} ମନ୍ତ୍ରୀଙ୍କର । ଶୁଭେ^{୪୧} ସାଧନାଧିକାରୀ^{୪୨} ପୁର^{୪୩} ମନ୍ତ୍ରୀଙ୍କର ।
 ଶୁଭେ^{୪୪} ଶୁଭେ^{୪୫} ଶୁଭେ^{୪୬} ମନ୍ତ୍ରୀଙ୍କର । ଶୁଭେ^{୪୭} ଶୁଭେ^{୪୮} ଶୁଭେ^{୪୯}

ଭାବି ବ୍ୟବହାର କରି ଗୋଟିଏ ସମ୍ପର୍କାବଳୀରୁ ଏ ଗୁଣର କେତେକ ପ୍ରକାରର ଗୁଣରୁ ଏ

5-5) A ପ୍ରକାରର ପଦ୍ଧତି, B ପ୍ରକାରର ପଦ୍ଧତି, C ପ୍ରକାରର

ପଦ୍ଧତି, DEF ପ୍ରକାରର (ପଦ୍ଧତି) ପଦ୍ଧତି.

6) A ଚାଷୀର ଚାଷ; B ଚାଷୀର ଚାଷ, C ଚାଷୀର ଚାଷ, DEF ଚାଷୀର ଚାଷ (ପଦ୍ଧତି).

7) C ଗୁଣର ପ୍ରକାର.

8) A ଗୁଣର.

9-9) AB ଗୁଣର, DE ଗୁଣର, E ଗୁଣର.

10) C ଗୁଣର. ଫୁ. 'Rājānaka Jayaratha's comm on Tantrāloka 1.2 vol.1 p.2:

यथा रहस्यसर्वस्वं मानसे मे विनोदितम्।

11) C ଗୁଣର.

12) C ଗୁଣର.

13) A ଗୁଣର.

14-14) A ଗୁଣର ଗୁଣର, C ଗୁଣର ଗୁଣର.

15) C ଗୁଣର.

16-16) A ଗୁଣର, D ଗୁଣର, F ଗୁଣର.

17) A ଗୁଣର. prayogasandhi or sandhiprayoga is new to ONW and MW.

18-18) DF ଗୁଣର.

19) C ଗୁଣର.

20) ABDEF ଗୁଣର.

21) DF ଗୁଣର.

22) C ଗୁଣର, DF ଗୁଣର.

23) AE ଗୁଣର, C ଗୁଣର.

50]

24-24) D om.

25) CG කුණ.

26) CEG නැවත.

27) CEG ගැන.

28) CG නැ.

29) B නැ, E නැ.

30-30) CG නැ.

31) ADE නැ, CG om.

32) AB නැ.

33) A නැ.

34) A නැ.

35-35) E om.

36) A om., DF නැ.

37) A නැ, B නැ.

38-38) ACG om.

39) E om.

40) AE නැ, CEG නැ.

41) BDEF om.

42) CG නැ.

43) CG නැ.

44) A නැ, CEG නැ. See above st. 6

45) ABDF නැ.

46) A නැ, E නැ, G නැ.

47-49) CDFG એ ચાલો (the omission of \bar{t} of tam pawit is due to the following \bar{t} of tam pating-tung).

48) A સચાલી બચ, OF \bar{t} , CG સચાલી પાચ, E સચાચ.

49) CG દમચાલી રુચ પાચ, E દમચાલી રુચાચ.

50) DEF om.

51) A કોચ.

52) A દમચ, B \bar{t} , CG દમચ, E દમ.

53) cf. *Sirādvaita* of *Sūkānta* p. 300.

54) A પાચાચ.

55) cf. *Svacchandatantra* 1.6-7 vol. 1 p. 9:

न शक्नुवन्ति मनुजा अल्पवीर्यपराक्रमाः ।

अल्पायुषोऽल्पवित्तश्च अल्पसत्त्वाश्च शंकर ॥

तदर्थं संग्रहं तस्य स्वल्पशास्त्रार्थविस्तरम् ।

भुक्तिभुक्तिप्रदातारं कथय स्वं प्रसादतः ॥

Also cf. *Sārasamuccaya* st. 154.

56) ACG બચ, BEF દચ, D દમ.

57) A કોચાચ.

58) A પેચાચાલી, CG પેચાચા, D પેચ, E પેચાચા.

59) A જાચ.

60) E \bar{t} .

61-63) A om.

62) CG પેચાચાલી.

63) CG જાચાચા, DEF જાચ.

50]

64) BDEF om.

65) CG ଠିକ୍.

66) D ଠିକ୍.

67) BE ଆକ୍ରାନ୍ତୀ ଟୁକା, CG ଆକ୍ରାନ୍ତୀ, DF ଆକ୍ରାନ୍ତୀ ଟୁକା.

68) CG ଠିକ୍.

69) A ଠିକ୍.

70) A om.

71) ABCDEFG ଠିକ୍.

72-73) A ଗୁଣାକାର, CG ଠିକ୍ ପ୍ରାୟ ଲାଭ, F ଲାଭ.

73) AC om.

74-75) A ~ଅକ୍ରାନ୍ତୀ, CG ଅକ୍ରାନ୍ତୀ, DEF ଓପ୍ ଅକ୍ରାନ୍ତୀ.

75) A ଅକ୍ରାନ୍ତୀ, CG ଅକ୍ରାନ୍ତୀ ଲାଭ.

76) CG ଲାଭ (due to sandhi).

77) E om.

78) It has been omitted by CG because sang cannot refer to a person here.

79) A ପିତା ଗୁଣାକାର ଶି ପିତା, ଶି.

80) E add ଟୁକା.

81) E om.

82) A ଅକ୍ରାନ୍ତୀ, CG ଅକ୍ରାନ୍ତୀ, DEF ଠିକ୍.

83-84) A ଲାଭାକାର ଲାଭାକାର, B ଲାଭାକାର ଲାଭାକାର, DF ଲାଭ.

84) A om.

85) A ଅକ୍ରାନ୍ତୀ.

86-86) E om.

87) A ກຸມ ຈາ.

88) A ມີຄຳ.

89) A ກຸມ.

90) CG ກຸມ.

91) CG ມີຄຳ.

92) B ກີ, CG om.

93-93) F om., CG ກຸມ.

94) D ມີຄຳ, F ມີຄຳ (the correct form is sarwakarta).

95) CG ມີຄຳ.

96) CG om., D ກີ.

97) CG om. the danda here and put it after kintu.

98) AB ຈາ, CG ກີ, DF ມີຄຳ ຈາ.

99-99) E om.

100) A ມີຄຳ, CG ກຸມ ກີ.

101) ACG ກຸມ.

102-102) A ກຸມ, CG ມີຄຳ.

103-103) DF ມີຄຳ, A ມີຄຳ ມີຄຳ.

104) A ມີຄຳ.

105-105) ABDEF ກີ.

106) D ມີຄຳ. In all the mss. we have -su instead of the locative puri, because of the influence of -su in purusa. This etymology is given by Yaska in his Nirukta 2.3 (Bombay 1918 p. 170: ກຸມ ...)

50]

કુરિ શયઃ), and Kṣīrasvāmī in his comm. on Amarakośa 1.3.29 (કુરિ શયનાદ્ ષરણાદ્વા પુરુષઃ).

- 107) ω ગૃહ°.
- 108) AB પુગ્મ , CG પુગ.
- 109) CG ના જુલો.
- 110) ABDE ગૃહ° , CG ગૃહ°.
- 111) A એ બેજા.
- 112-112) ABDEF પુગ્મ, CG પુગ્મ નાજી લખ્યું.
- 113) B ગૃહ.
- 114) ABDEF ગૃહજા (= ગૃહજા લખ્યું).
- 115) ABDEF ગૃહ (જા લખ્યું).
- 116) A જા.
- 117) CG સંજુલો.
- 118) CG સંજુ ગૃ, F સંજા.
- 119) CG ગૃ (due to sandhi).
- 120) CG જાજા
- 121) AG પૈજાજા.
- 122) ACG બેપજા.
- 123-123) CG સંજાજાજા (ગૃજા)જા.
- 124) A ગૃજા , CG ગૃ.
- 125) A ગૃજાજા , CG ગૃજાજા.
- 126) E ગૃ.
- 127) E addo જાજા.

1. 'ଶାନ୍ତି' ଶାନ୍ତିରାଜ୍ୟର ଶାନ୍ତି

ബി²ഗ്രന്ധഗ്രന്ധഗ്രന്ധ³

ନିମ୍ନ ଅନୁସୂଚିତ

⁵ श्री ३ अक्षरान् अनुसूच्य ॥ १७८४ ॥

[illegible]

1-1) AB කිහිපයක් (පහ)°, CG නිපැයුණා ඇති බැවින්, DEF කිහිපය (F හි) 90°.

2) $ADEF \cong \triangle$, $CG \cong \triangle$.

3) $ABDEF$ அபரூப, CG அபரூபவடி.

4) A ਪਾਠਮਵਾਰੀ, BDEF 'ਵਾਰੀ, ੯੬ ਪਾਠਮਵਾਰੀ. Aditya as an

adjective meaning "most venerable" is registered by MW.

5-5) A language is regular, if it can be accepted by a finite automaton, CFG and

৩(DF আ)অনুপ্রাণিত. আভিভাৱ.

6) CG o.ku.

7) A $\frac{1}{2}$ (om. $\frac{1}{2}$).

8) A ଖାଲି , B ଂକ୍ତି , G ଂକ୍ତି.

၅) CG သို့မဟုတ်

දුක නි නිසා ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰

527

185¹ 186² 187³ 188⁴ 189⁵ 190⁶ 191⁷ 192⁸ 193⁹ 194¹⁰ 195¹¹ 196¹² 197¹³ 198¹⁴ 199¹⁵ 200¹⁶ 201¹⁷ 202¹⁸ 203¹⁹ 204²⁰ 205²¹ 206²² 207²³ 208²⁴ 209²⁵ 210²⁶ 211²⁷ 212²⁸ 213²⁹ 214³⁰ 215³¹ 216³² 217³³ 218³⁴ 219³⁵ 220³⁶ 221³⁷ 222³⁸ 223³⁹ 224⁴⁰ 225⁴¹ 226⁴² 227⁴³ 228⁴⁴ 229⁴⁵ 230⁴⁶ 231⁴⁷ 232⁴⁸ 233⁴⁹ 234⁵⁰ 235⁵¹ 236⁵² 237⁵³ 238⁵⁴ 239⁵⁵ 240⁵⁶ 241⁵⁷ 242⁵⁸ 243⁵⁹ 244⁶⁰ 245⁶¹ 246⁶² 247⁶³ 248⁶⁴ 249⁶⁵ 250⁶⁶ 251⁶⁷ 252⁶⁸ 253⁶⁹ 254⁷⁰ 255⁷¹ 256⁷² 257⁷³ 258⁷⁴ 259⁷⁵ 260⁷⁶ 261⁷⁷ 262⁷⁸ 263⁷⁹ 264⁸⁰ 265⁸¹ 266⁸² 267⁸³ 268⁸⁴ 269⁸⁵ 270⁸⁶ 271⁸⁷ 272⁸⁸ 273⁸⁹ 274⁹⁰ 275⁹¹ 276⁹² 277⁹³ 278⁹⁴ 279⁹⁵ 280⁹⁶ 281⁹⁷ 282⁹⁸ 283⁹⁹ 284¹⁰⁰ 285¹⁰¹ 286¹⁰² 287¹⁰³ 288¹⁰⁴ 289¹⁰⁵ 290¹⁰⁶ 291¹⁰⁷ 292¹⁰⁸ 293¹⁰⁹ 294¹¹⁰ 295¹¹¹ 296¹¹² 297¹¹³ 298¹¹⁴ 299¹¹⁵ 300¹¹⁶

300¹¹⁷ 301¹¹⁸ 302¹¹⁹ 303¹²⁰ 304¹²¹ 305¹²² 306¹²³ 307¹²⁴ 308¹²⁵ 309¹²⁶ 310¹²⁷ 311¹²⁸ 312¹²⁹ 313¹³⁰ 314¹³¹ 315¹³² 316¹³³ 317¹³⁴ 318¹³⁵ 319¹³⁶ 320¹³⁷ 321¹³⁸ 322¹³⁹ 323¹⁴⁰ 324¹⁴¹ 325¹⁴² 326¹⁴³ 327¹⁴⁴ 328¹⁴⁵ 329¹⁴⁶ 330¹⁴⁷ 331¹⁴⁸ 332¹⁴⁹ 333¹⁵⁰ 334¹⁵¹ 335¹⁵² 336¹⁵³ 337¹⁵⁴ 338¹⁵⁵ 339¹⁵⁶ 340¹⁵⁷ 341¹⁵⁸ 342¹⁵⁹ 343¹⁶⁰ 344¹⁶¹ 345¹⁶² 346¹⁶³ 347¹⁶⁴ 348¹⁶⁵ 349¹⁶⁶ 350¹⁶⁷ 351¹⁶⁸ 352¹⁶⁹ 353¹⁷⁰ 354¹⁷¹ 355¹⁷² 356¹⁷³ 357¹⁷⁴ 358¹⁷⁵ 359¹⁷⁶ 360¹⁷⁷ 361¹⁷⁸ 362¹⁷⁹ 363¹⁸⁰ 364¹⁸¹ 365¹⁸² 366¹⁸³ 367¹⁸⁴ 368¹⁸⁵ 369¹⁸⁶ 370¹⁸⁷ 371¹⁸⁸ 372¹⁸⁹ 373¹⁹⁰ 374¹⁹¹ 375¹⁹² 376¹⁹³ 377¹⁹⁴ 378¹⁹⁵ 379¹⁹⁶ 380¹⁹⁷ 381¹⁹⁸ 382¹⁹⁹ 383²⁰⁰ 384²⁰¹ 385²⁰² 386²⁰³ 387²⁰⁴ 388²⁰⁵ 389²⁰⁶ 390²⁰⁷ 391²⁰⁸ 392²⁰⁹ 393²¹⁰ 394²¹¹ 395²¹² 396²¹³ 397²¹⁴ 398²¹⁵ 399²¹⁶ 400²¹⁷

1) A ०७१७, BDEF ०७५ (E ०१७), CG ६०७१७१७१७१७१७.

2) ००७१७. Knowledge has been said to be the way to mokṣa in Kashmir Śaiva works:

इह ज्ञानं मोक्षकारणं बन्धनिमित्तस्य अज्ञानस्य विरोधकत्वात् ।...

Tantrasāra p. 2 comm.

अज्ञानं किञ्च बन्धहेतुर्द्वितीयः शास्त्रे मलं तत्स्मृतं

पूर्णज्ञानकलोदये तदखिलं निर्मलं गच्छति ।

ध्वस्तारोषमलात्मसंविदुदये मोक्षश्च तेनामुना

शास्त्रेण प्रकटीकरोमि निखिलं यज्ज्ञेयतत्त्वं भवेत् ॥

ibid. p. 5.

अस्यैव (चित्तस्यैव) सम्यक् स्वरूपज्ञानात् यतो मुक्तिः ।

comm. on Pratyabhijñāhṛdayasūtra 6 (Kashmir Series of Texts and Studies No. 3 p. 14).

Bhāgavindastotra st. 17 p. 30 says that one devoid of jñāna

does not attain to mokṣa even in a hundred incarnations:

कुरुते गङ्गासागरगमनं व्रतपरिपालनमथवा दानम् ।

ज्ञानविहीनः सर्वमतेन मुक्तिं न भजते जन्मशतेन ॥

According to the Bhāgavadgītā 4.34-39, ignorance is the source

of bondage and wisdom the cause of salvation:

Gāṇapatitattva p. 87 has a corrupt stanza whose quarter b

is akin to our quarter: शुद्धं ज्ञानं च मोक्षणम्. In the comm. that

follows it is explained as: शुद्धं ज्ञानं च मोक्षणम् अर्थात् च शुद्धं ज्ञानं

सुखमश्नुते । In the Tattvajñāna leaf 19, salvation is said to be

brought about by the sattva-buddhi which is capable of samyag-jñāna:

52]

ਘਰੀ ਪਰ੍ਧ੍ਰੁਤੀ ਕਾਇਮ ਰਖਾਵਾਕੀ, ਕੁਛੇ ਕੁਛੇ ਧਿਆਨ ਪਰਾਧ੍ਰੁਤੀਕੀ ਧਿਆਨ
ਕਾਇਮ ਰਖਾਵਾਕੀ, ਕਾਪਰ੍ਧ੍ਰੁਤੀ ਕਾਇਮ ਰਖਾਵਾਕੀ ਧਿਆਨ ਦੇ ਪੁਰੇ ਸਮੁਪ੍ਰਾਪਤੀ, ਪਰ੍ਧ੍ਰੁ
ਪੁਰੇ, ਖਰਾਬੇ ਦੇ ਧ੍ਰੁਤੀ ਭ੍ਰਿਮ੍ਧ੍ਰੁਤੀ, ਕਾਪਰ੍ਧ੍ਰੁਤੀ ਦੇ ਧ੍ਰੁਤੀ ਸਮੁਪ੍ਰਾਪਤੀ ।

Further see Sāṃkhyakārikā 2, and Ziesenis: Studien zur Geschichte
des Sivaismus I, BK9. deel 98 p. 133.

3) AF °ਧ੍ਰੁਤੀ, ODE °ਧ੍ਰੁਤੀ, CG °ਧ੍ਰੁਤੀ. Similarly Amṛtabindūpaniṣad
st. 3-5 (in The Yoga Upaniṣads p. 27) makes it clear that besides knowledge (*jñāna*),
the concentration of the mind arising from its restraining of the senses
is an important step to salvation:

ਯੋ ਨਿਰ੍ਵਿਧ੍ਰੁਤੀਸ੍ਯ ਮਨਸੋ ਮੁਕਤਿਰਿਧ੍ਰੁਤੀ ।

ਯੋ ਨਿਰ੍ਵਿਧ੍ਰੁਤੀ ਨਿਰ੍ਵਿਧ੍ਰੁਤੀ ਮਨ: ਕਾਰ੍ਧ੍ਰੁਤੀ ਸੁਮੁਖਿਨਾ ॥

ਨਿਰ੍ਵਿਧ੍ਰੁਤੀਸ੍ਯ ਸੰਨਿਰ੍ਵਿਧ੍ਰੁਤੀ ਮਨੋ ਹ੍ਰਿਦਿ ।

ਯਦਾ ਯਾਤ੍ਯਾਤ੍ਮਨੋ ਭਾਵੰ ਤਦਾ ਤਤ੍ਪਰ੍ਧ੍ਰੁਤੀ ਪਦਮ ॥

ਤਾਵੇਦ੍ਰੁਤੀ ਨਿਰ੍ਵਿਧ੍ਰੁਤੀ ਯਾਵ੍ਰੁਤੀ ਗਤੰ ਕ੍ਰਿਤਮ ॥

ਏਤਦ੍ਰੁਤੀ ਚ ਧ੍ਰੁਤੀ ਚ ਰੇਖੋ ਨ੍ਯਾਧ੍ਰੁਤੀ ਵਿਸ੍ਤਰ: ॥

The Yogasikṣhōpaniṣad 1.51^{cd}-55 (in The Yoga Upaniṣads p. 401-2) emphasizes
the interdependent necessity of *jñāna* as well as yoga in the attain-
ment of salvation:

ਯੋਗੇਨ ਰਹਿਤੰ ਜ਼ਾਨੰ ਨ ਮੋਕ੍ਸ਼ਾਧ੍ਰੁਤੀ ॥

ਜ਼ਾਨੇਨੈਵ ਵਿਨਾ ਯੋਗੋ ਨ ਸਿਦ੍ਧ੍ਰੁਤੀ ਕਦਾਚਨ ।

ਜਨ੍ਮਾਨ੍ਤਰੈਸ਼੍ਵ ਭ੍ਰੁਤੀਯੋਗੋ ਜ਼ਾਨੇਨ ਲਭ੍ਧ੍ਰੁਤੀ ॥

ਜ਼ਾਨੰ ਤੁ ਜਨ੍ਮਨੈਕੇਨ ਯੋਗਾਦੇਵ ਪ੍ਰਾਪ੍ਧ੍ਰੁਤੀ ।

ਤਸ੍ਯਾਧ੍ਰੁਤੀਯੋਗਾਤ੍ਪਰ੍ਧ੍ਰੁਤੀ ਨਾਸ੍ਤਿ ਮਾਰ੍ਗਿਨ੍ਤੁ ਮੋਕ੍ਸ਼ਦ: ॥

प्रविचार्य चिरं ज्ञानं मुक्तोऽहमिति मन्यते ।

किंसी मननादेन मुक्तो भवति तत्क्षणात् ॥

पश्चाज्जन्मान्तरशतैर्योगादेव विमुच्यते ।

न तथा भवतो योगज्जन्ममृत्यु पुनः पुनः ॥

4) A ०पर, BCG ०पुत्रप, D १पुत्रपर, F ०पुत्रप. Cf. Mahāpanisad 4.105
(in The Sāmānya Vedānta Upanisads p. 284):

तृष्णाग्राहगृहीतानां संसारार्णवपतितानाम् ।

आवर्तेरुह्यमानानां दूरं स्वमन एव नैः ॥

and Mahāpanisad 4.114^{ab} (ibid. p. 286): इच्छामात्रमविद्येयं तन्नाशो मोक्ष उच्यते । Also Cf. Śaṅkara's Sarasamuccaya st. 462.

5) A युष्ट्यं, CDEFG यु०.

6) ABCG वागप्य (A ०पर) व्युत्पद्यी, DEF ०व्युत्पद्यी.

7) CG द्युत्पद्यी नैः.

8) CG sm.

9) ACDEFG ०वागप्यवर्धय्य (CG द्यु), B ०वागप्यवर्धय्य.

10-10) CG ०व्युत्पद्यी पक्षप, D वागप्य द्युत्पद्यी नैः पक्षप, E वागप्यवर्धय्य पक्षप.

11) BEF ०व्युत्पद्यी, CG ०पर.

12) ACG व्युत्पद्यी, D व्युत्पद्यवर्धय्य.

13) E वागप्यवर्धय्य.

14) CG व्युत्पद्यवर्धय्य, E व्युत्पद्यवर्धय्य.

15) D १पक्षप.

16) D युष्ट्यं.

17-17) AB EF sm. वागप्य, D व्युत्पद्य.

52.]

18) A ଟମ୍ବାକି , B ଟମ୍ବାକି , CDFG ଟମ୍ବା , E ଟମ୍ବାକି.

19-19) Dom. Here mate (lit. "eye") is used for the meshes of a net. Similarly in Sanskrit, akṣi the word for "eye" is employed for the mesh of a net, as in Jaiminīya Brāhmaṇa 2.110 (on it also see Prof. W. Caland, Over en uit het Jaiminīya Brāhmaṇa, Verslagen en Mededeelingen der Koninklijke Akademie van Wetenschappen, Afdeling Letterkunde, vijfde reeks, eerste deel, eerste stuk, Amsterdam 1914, p.22). This usage has not been recorded by Mw. In the Pāli Jātaka 1.208 occurs jālakki and akkhika in the same meaning (W. Stede, The Pāli Text Society's Pāli-English Dictionary part 4 p.116).

20) CG ଧାନ୍ତୁକି , BE ଧାନ୍ତୁକି , D ଧାନ୍ତୁକି , F ଧାନ୍ତୁକି.

21) D ଧାନ୍ତୁକି.

22) A ଧାନ୍ତୁକି , BE ଧାନ୍ତୁକି , DF ଧାନ୍ତୁକି.

23-23) CG ଧାନ୍ତୁ ଧାନ୍ତୁକି.

24-24) CG ଧାନ୍ତୁକି.

25) The five attributes of prakāśa are as follows according to Gorakṣanātha: Siddha-siddhānti-paddhati 1.26 p.3: निर्विकारत्वं निष्कलत्वं

निर्विकल्पत्वं समता विभ्रान्ति इति पञ्चगुणः प्रकाशः ।

26) CG ଧାନ୍ତୁକି.

27) W ଧାନ୍ତୁକି (E ଧାନ୍ତୁକି).

28-28) E ଧାନ୍ତୁକି.

29) B ଧାନ୍ତୁକି , DF ଧାନ୍ତୁକି.

30) D ප්‍රකාශන.

31) CG ඇත.

32) DF ප්‍රකාශන.

33-33) A විකල්පය , DEF විකල්පය.

34) ACG ප්‍රකාශන.

35) A ඇති ප්‍රකාශන , DEF ඇත.

36) CG ප්‍රකාශන , E ප්‍රකාශන.

37-37) ADEF ප්‍රකාශන.

38) A ප්‍රකාශන.

39) A ප්‍රකාශන (ම. කළ) , BDEF ප්‍රකාශන (ම. කළ) , CG ප්‍රකාශන.

40) A ප්‍රකාශන , BCG ප්‍රකාශන , DF ප්‍රකාශන , E ප්‍රකාශන.

41) A ප්‍රකාශන.

42-42) CG ම.

43-43) CG ඇත.

44) CG ඇත.

45) ADF ප්‍රකාශන.

46) E ප්‍රකාශන.

47) CG ම.

48-48) DEF ම.

49-49) CG ඇත (for Sanskrit athavā).

50-50) A විකල්පය , CG add ප්‍රකාශන.

51-51) CG ම.

52-52) CG ප්‍රකාශන ප්‍රකාශන.

52]

53-53) A B ଗୁପ୍ତାବିଷୟ .

54-54) A ଓମ୍.

55) For hamban 'refreshment, comfort' see Rhomakāwya 36.2 and Teeuw's translation on it.

56) CG ଗୁପ୍ତାବିଷୟ.

57-57) E ଗୁପ୍ତା ଓମ୍.

58) E adds ଶବ୍ଦଗୁଡ଼ିକ ପ୍ରାୟୋଗିକ.

59-59) ABE ଶବ୍ଦଗୁଡ଼ିକ , CG ଶବ୍ଦଗୁଡ଼ିକ ଗୁପ୍ତା, DF ଶବ୍ଦଗୁଡ଼ିକ.

60) CG ଶବ୍ଦଗୁଡ଼ିକ.

61) CG ଓମ୍.

62) A adds ଗୁପ୍ତା ଶବ୍ଦଗୁଡ଼ିକ.

63) D ଓମ୍ ଶବ୍ଦଗୁଡ଼ିକ.

64-64) A ପ୍ରାୟୋଗିକ.

65) CG ଶବ୍ଦଗୁଡ଼ିକ.

66-66) CG ଶବ୍ଦଗୁଡ଼ିକ.

67) DF ଶବ୍ଦଗୁଡ଼ିକ.

68) D ଶବ୍ଦଗୁଡ଼ିକ.

69) A ଶବ୍ଦଗୁଡ଼ିକ , F ଶବ୍ଦଗୁଡ଼ିକ.

70) ADF ଶବ୍ଦଗୁଡ଼ିକ , B ଶବ୍ଦଗୁଡ଼ିକ.

71) A ଶବ୍ଦଗୁଡ଼ିକ , CG ଶବ୍ଦଗୁଡ଼ିକ.

72) BF ଶବ୍ଦଗୁଡ଼ିକ.

73) CG ଶବ୍ଦଗୁଡ଼ିକ.

74-74) A ଶବ୍ଦଗୁଡ଼ିକ.

- 75) E 2010.
- 76) E add 20 before 2010.
- 77-77) E om.
- 78-78) E 2010 2010.
- 79) A 20.
- 80) ABE 2010.
- 81) A 2010, 20 it dinala?
- 82-82) A 2010, CG om. 2010.
- 83) A adds danda.
- 84) A BDEF om.
- 85) E om.
- 86-86) CG 20 2010.
- 87-87) CG 20 2010.
- 88) A B 2010.
- 89-89) A 20 (omits the danda and continues the previous sentence).
- 90) CG 20.
- 91) CG 2010.
- 92) A 2010, BDEF 2010.
- 93) A 2010.
- 94-94) A 20 2010, CG 20 20 (om: 20), DEF om. 20.
- 95-95) B 2010.
- 96) CDG 20.
- 97-97) A BDEF 2010.

52]

୧୪) $CG \cong A$ ଥାଉ.୧୫) $ABDEF$ ସମ୍ବନ୍ଧିତ.୧୬) A ସମ୍ବନ୍ଧିତ.୧୭) A ସମ୍ବନ୍ଧିତ.୧୦୨-୧୦୩) A ଓ E ଓ A .୧୦୪) CG ସମ୍ବନ୍ଧିତ ଥାଉ.୧୦୫) $ACDFG$ ସମ୍ବନ୍ଧିତ.୧୦୬) A ସମ୍ବନ୍ଧିତ.୧୦୭) ACG ସମ୍ବନ୍ଧିତ.୧୦୮) E ସମ୍ବନ୍ଧିତ.୧୦୯) CG ସମ୍ବନ୍ଧିତ.୧୧୦) F ସମ୍ବନ୍ଧିତ.୧୧୧) AB ସମ୍ବନ୍ଧିତ.୧୧୨) CDG ସମ୍ବନ୍ଧିତ.୧୧୩) CG ସମ୍ବନ୍ଧିତ.୧୧୪) CG ସମ୍ବନ୍ଧିତ.୧୧୫) CG ସମ୍ବନ୍ଧିତ.୧୧୬) ACG ସମ୍ବନ୍ଧିତ, DF ସମ୍ବନ୍ଧିତ.୧୧୭) CG ସମ୍ବନ୍ଧିତ, E ସମ୍ବନ୍ଧିତ.୧୧୮) C ସମ୍ବନ୍ଧିତ, G ସମ୍ବନ୍ଧିତ.୧୧୯) CG ସମ୍ବନ୍ଧିତ.୧୨୦) AB ସମ୍ବନ୍ଧିତ, E ସମ୍ବନ୍ଧିତ.୧୨୧-୧୨୨) DEF ଓ A .

121) C G

122) A

123) D

124) C G ... (not in ONW. and indexes to the critical editions of OS. texts).

125) C D F G

126) D E F

127) C G ... , D F ... , E

128) A

129) F om.

130) D

131) C G om.

132) B

133-133) C G om.

134) A ... , C G

135) C G

136) A ... (see n. 130).

137) A

138) A B D E F om.

139) D

140) C G

141) B D E F

142-142) C G ... (note the difference), A

52]

- 143) A ଖାଲିକି, CG ଆକାଶସିଞ୍ଚିତାମୟି ମାନ୍ଦିତ୍ବ , DF ଶ୍ରେଣୀକରଣ , E ଶ୍ରେଣୀକରଣ.
- 144) CG ଓ.
- 144A) CG ଧର୍ମ , ଧର୍ମ.
- 145) E ଧର୍ମ.
- 145A) A ଧର୍ମ , CG ଆକାଶସିଞ୍ଚିତାମୟି ମାନ୍ଦିତ୍ବ.
- 146) CG ଶ୍ରେଣୀକରଣ
- 147) ABCEG ଧର୍ମ.
- 148) AE ଧର୍ମ.
- 149-149) ABCEG ଧର୍ମ.
- 150) BDEF ଧର୍ମ.
- 151) CG ଧର୍ମ.
- 152) CG ଧର୍ମ , DF ଧର୍ମ.
- 153) DF ଧର୍ମ.
- 154) CG ଧର୍ମ.
- 155) DF ଧର୍ମ.
- 156) ABDEF ଧର୍ମ , CG ଧର୍ମ.
- 157) DE ଧର୍ମ.
- 158) CG ଧର୍ମ.
- 159) ABDEF ଧର୍ମ.
- 160) CG ଧର୍ମ.
- 161) ABDEF ଧର୍ମ.
- 162) A ଧର୍ମ , CG ଧର୍ମ.
- 163) ADEF ଧର୍ମ.

- 164) CG કોલ ગ્રી.
- 165) CG યજ્ઞ , DF રાજાજ્ઞ.
- 166) DF પત્રાપત્ર.
- 167) DF રાજાજ્ઞ.
- 168) F ગ્રી.
- 169) ABDEF ંપલો , CG ંપલો.
- 170-170) CG યજ્ઞ યજ્ઞ.
- 171) CG પુ રાજાજ્ઞ.
- 172) CEG રાજાજ્ઞ.
- 173) CG પુ રાજાજ્ઞ.
- 174) A ગ્રાહકો , CG ય , DF કો.
- 175) G adda ય.
- 176) BDEF ગ્રાહકો , CG રાજાજ્ઞ.
- 177) A રાજાજ્ઞ , CG રાજાજ્ઞ.
- 178) CG ય.
- 179) G ગ્રી.
- 180) CG પુ.
- 181-181) A યજ્ઞ.
- 182) CG યજ્ઞ , F યજ્ઞ.
- 183) G ંપલો.
- 184-184) CG યજ્ઞ.
- 185) CG કો.
- 186-186) CG ય , B ય only પુ.

52]

187) AE जुगै.

188-188) A बाहु १ अक्षर १ गुण ११

189) In Dakṣiṇāmūrtistotra 9.23, 24^{ab} p.181 we have kayika niyamas instead. They are:

स्नानं शौचं क्रतुः सत्यं जपो होमश्च तर्पणम् ।

तपो दानं तितिक्षा च नमस्कारः उदक्षिणम् ॥

व्रतोपवासाश्चान्ये कायिका नियमाः स्मृताः । Also cf. Bhagavadgītā 17.14-16.

190) B लघुगुणः.

191) ABDEF om. danda.

192) A गुणगुणः , D गुणगुणः.

193) F बाहुबाहुबाहु (repeated thrice !!).

194-194) DF om.

195-195) A बाहुबाहुबाहु , BDF बाहुबाहुबाहु , E बाहुबाहुबाहु.

196) A लघुगुणः , F गौ.

197) A om. , BD लघु.

198-198) A बाहुगुणः , E om. लघुगुणः.

199) A अक्षर (see n. 188-188).

200-200) CG om.

201) CG गौ लघु लघु लघु.

202) A गौ , CG गौगौ , E गौ लघु.

203-203) A बाहुगुणः लघुगुणः , CG बाहुगुणः लघुगुणः लघुगुणः.

204) A बाहुगुणः , CG बाहुगुणः लघुगुणः (for pinakāsana), DF बाहुगुणः

(दादा easily becomes ga if not marked १).

206-206) A અભ્યાસીએ તમામ પાંચે સુધી .

208) A^n .

21) A ଚମ୍ପାକାନ୍ତ, DEF ଶାନ୍ତ ଶିଖା.

211) A $\frac{1}{2}$ in.

212) A $\frac{3}{4}$ ରୁ $\frac{1}{2}$ ପର୍ଯ୍ୟନ୍ତ

24-214) A ଓଡ଼ିଆ, CG add landa after ଠାକୁରାଣୀ, D ଶୁଣିବା ଶୁଣିବା ଠାକୁରାଣୀ.

215) DF add $\frac{1}{n}$ ରେ $\frac{1}{n}$ ଲଗାଏଣ୍ଡର ନିୟମ 1.

216) CG मंत्रालय.

217) CG cm.

These three means are given in a number of places:

तत्रोत्तरोत्तरं मुख्यं पूर्वपूर्व उपायकः ।

Tantrāloka 4.41^{cd}-42^{ab} and Rājānaka Jayaratha's comm. on it, vol. 3
p. 45-6.

- 223) A ප්‍රායුතා , E ප්‍රායුතා.
224) A ගි.
225) CG ආකෘතික.
226) D ගි.
227) ACG ප්‍රායුතා.
228) CG ප්‍රායුතා.
229) ACG ආකෘතික.
230) A ගි.
231) A ගි.

[Kamlayamh]

¹ පුත්‍ර භාග්‍යානු² ප්‍රාඨි³ 1
 ප්‍රාග්‍යානු⁴ භාග්‍යානු⁵ 1
 භාග්‍යානු⁶ ප්‍රාග්‍යානු⁷ 1
 ප්‍රාග්‍යානු⁸ භාග්‍යානු⁹ 1

තැනැති මේ⁹ අයහල්කාරයා තැනවු⁷ , පුතා මා මාගෙ මි¹⁰
 අයුරු වූ¹¹ අයහල්කාරයා¹² මි¹³ මුළු¹⁴ පාපයා¹⁵ මි¹⁶ මුළු¹⁷ , පාපයා¹⁸ මි¹⁹ මුළු²⁰ , පාපයා²¹ මි²² මුළු²³ , පාපයා²⁴ මි²⁵ මුළු²⁶ , පාපයා²⁷ මි²⁸ මුළු²⁹ , පාපයා³⁰ මි³¹ මුළු³² , පාපයා³³ මි³⁴ මුළු³⁵ , පාපයා³⁶ මි³⁷ මුළු³⁸ , පාපයා³⁹ මි⁴⁰ මුළු⁴¹ , පාපයා⁴² මි⁴³ මුළු⁴⁴ , පාපයා⁴⁵ මි⁴⁶ මුළු⁴⁷ , පාපයා⁴⁸ මි⁴⁹ මුළු⁵⁰ , පාපයා⁵¹ මි⁵² මුළු⁵³ , පාපයා⁵⁴ මි⁵⁵ මුළු⁵⁶ , පාපයා⁵⁷ මි⁵⁸ මුළු⁵⁹ , පාපයා⁶⁰ මි⁶¹ මුළු⁶² , පාපයා⁶³ මි⁶⁴ මුළු⁶⁵ , පාපයා⁶⁶ මි⁶⁷ මුළු⁶⁸ , පාපයා⁶⁹ මි⁷⁰ මුළු⁷¹ , පාපයා⁷² මි⁷³ මුළු⁷⁴ , පාපයා⁷⁵ මි⁷⁶ මුළු⁷⁷ , පාපයා⁷⁸ මි⁷⁹ මුළු⁸⁰ , පාපයා⁸¹ මි⁸² මුළු⁸³ , පාපයා⁸⁴ මි⁸⁵ මුළු⁸⁶ , පාපයා⁸⁷ මි⁸⁸ මුළු⁸⁹ , පාපයා⁹⁰ මි⁹¹ මුළු⁹² , පාපයා⁹³ මි⁹⁴ මුළු⁹⁵ , පාපයා⁹⁶ මි⁹⁷ මුළු⁹⁸ , පාපයා⁹⁹ මි¹⁰⁰ මුළු¹⁰¹ , පාපයා¹⁰² මි¹⁰³ මුළු¹⁰⁴ , පාපයා¹⁰⁵ මි¹⁰⁶ මුළු¹⁰⁷ , පාපයා¹⁰⁸ මි¹⁰⁹ මුළු¹¹⁰ , පාපයා¹¹¹ මි¹¹² මුළු¹¹³ , පාපයා¹¹⁴ මි¹¹⁵ මුළු¹¹⁶ , පාපයා¹¹⁷ මි¹¹⁸ මුළු¹¹⁹ , පාපයා¹²⁰ මි¹²¹ මුළු¹²² , පාපයා¹²³ මි¹²⁴ මුළු¹²⁵ , පාපයා¹²⁶ මි¹²⁷ මුළු¹²⁸ , පාපයා¹²⁹ මි¹³⁰ මුළු¹³¹ , පාපයා¹³² මි¹³³ මුළු¹³⁴ , පාපයා¹³⁵ මි¹³⁶ මුළු¹³⁷ , පාපයා¹³⁸ මි¹³⁹ මුළු¹⁴⁰ , පාපයා¹⁴¹ මි¹⁴² මුළු¹⁴³ , පාපයා¹⁴⁴ මි¹⁴⁵ මුළු¹⁴⁶ , පාපයා¹⁴⁷ මි¹⁴⁸ මුළු¹⁴⁹ , පාපයා¹⁵⁰ මි¹⁵¹ මුළු¹⁵² , පාපයා¹⁵³ මි¹⁵⁴ මුළු¹⁵⁵ , පාපයා¹⁵⁶ මි¹⁵⁷ මුළු¹⁵⁸ , පාපයා¹⁵⁹ මි¹⁶⁰ මුළු¹⁶¹ , පාපයා¹⁶² මි¹⁶³ මුළු¹⁶⁴ , පාපයා¹⁶⁵ මි¹⁶⁶ මුළු¹⁶⁷ , පාපයා¹⁶⁸ මි¹⁶⁹ මුළු¹⁷⁰ , පාපයා¹⁷¹ මි¹⁷² මුළු¹⁷³ , පාපයා¹⁷⁴ මි¹⁷⁵ මුළු¹⁷⁶ , පාපයා¹⁷⁷ මි¹⁷⁸ මුළු¹⁷⁹ , පාපයා¹⁸⁰ මි¹⁸¹ මුළු¹⁸² , පාපයා¹⁸³ මි¹⁸⁴ මුළු¹⁸⁵ , පාපයා¹⁸⁶ මි¹⁸⁷ මුළු¹⁸⁸ , පාපයා¹⁸⁹ මි¹⁹⁰ මුළු¹⁹¹ , පාපයා¹⁹² මි¹⁹³ මුළු¹⁹⁴ , පාපයා¹⁹⁵ මි¹⁹⁶ මුළු¹⁹⁷ , පාපයා¹⁹⁸ මි¹⁹⁹ මුළු²⁰⁰ , පාපයා²⁰¹ මි²⁰² මුළු²⁰³ , පාපයා²⁰⁴ මි²⁰⁵ මුළු²⁰⁶ , පාපයා²⁰⁷ මි²⁰⁸ මුළු²⁰⁹ , පාපයා²¹⁰ මි²¹¹ මුළු²¹² , පාපයා²¹³ මි²¹⁴ මුළු²¹⁵ , පාපයා²¹⁶ මි²¹⁷ මුළු²¹⁸ , පාපයා²¹⁹ මි²²⁰ මුළු²²¹ , පාපයා²²² මි²²³ මුළු²²⁴ , පාපයා²²⁵ මි²²⁶ මුළු²²⁷ , පාපයා²²⁸ මි²²⁹ මුළු²³⁰ , පාපයා²³¹ මි²³² මුළු²³³ , පාපයා²³⁴ මි²³⁵ මුළු²³⁶ , පාපයා²³⁷ මි²³⁸ මුළු²³⁹ , පාපයා²⁴⁰ මි²⁴¹ මුළු²⁴² , පාපයා²⁴³ මි²⁴⁴ මුළු²⁴⁵ , පාපයා²⁴⁶ මි²⁴⁷ මුළු²⁴⁸ , පාපයා²⁴⁹ මි²⁵⁰ මුළු²⁵¹ , පාපයා²⁵² මි²⁵³ මුළු²⁵⁴ , පාපයා²⁵⁵ මි²⁵⁶ මුළු²⁵⁷ , පාපයා²⁵⁸ මි²⁵⁹ මුළු²⁶⁰ , පාපයා²⁶¹ මි²⁶² මුළු²⁶³ , පාපයා²⁶⁴ මි²⁶⁵ මුළු²⁶⁶ , පාපයා²⁶⁷ මි²⁶⁸ මුළු²⁶⁹ , පාපයා²⁷⁰ මි²⁷¹ මුළු²⁷² , පාපයා²⁷³ මි²⁷⁴ මුළු²⁷⁵ , පාපයා²⁷⁶ මි²⁷⁷ මුළු²⁷⁸ , පාපයා²⁷⁹ මි²⁸⁰ මුළු²⁸¹ , පාපයා²⁸² මි²⁸³ මුළු²⁸⁴ , පාපයා²⁸⁵ මි²⁸⁶ මුළු²⁸⁷ , පාපයා²⁸⁸ මි²⁸⁹ මුළු²⁹⁰ , පාපයා²⁹¹ මි²⁹² මුළු²⁹³ , පාපයා²⁹⁴ මි²⁹⁵ මුළු²⁹⁶ , පාපයා²⁹⁷ මි²⁹⁸ මුළු²⁹⁹ , පාපයා³⁰⁰ මි³⁰¹ මුළු³⁰² , පාපයා³⁰³ මි³⁰⁴ මුළු³⁰⁵ , පාපයා³⁰⁶ මි³⁰⁷ මුළු³⁰⁸ , පාපයා³⁰⁹ මි³¹⁰ මුළු³¹¹ , පාපයා³¹² මි³¹³ මුළු³¹⁴ , පාපයා³¹⁵ මි³¹⁶ මුළු³¹⁷ , පාපයා³¹⁸ මි³¹⁹ මුළු³²⁰ , පාපයා³²¹ මි³²² මුළු³²³ , පාපයා³²⁴ මි³²⁵ මුළු³²⁶ , පාපයා

53]

1) Starting from the Yogasūtras of Patañjali itself, aids to yoga have been divided into eight parts, including yama and niyama. This eightfold division is, hence, the commonest in Sanskrit literature:

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥

Yogasūtra 2.29 (also quoted in Sarvadarśanasamgraha p.126, J. H. Woods' translation: 'Yoga System' of Patañjali p.177); Gorakṣa-nātha: Siddha-siddhānta-paddhati 2.32 p.12; Avadhūtopaniṣad (in The Minor Upaniṣads p.337) with v.l. 'समाध्यष्टाङ्गयोगः'.

यमश्च नियमश्चैव ह्यासनं प्राणसंयमः ॥

प्रत्याहारो चारणा च ध्यानं भूमध्यमे हरिम् ।

समाधिः समतावस्था साष्टाङ्गो योग उच्यते ॥

Yogatattvopaniṣad st. 24th-25 (in The Yoga Upaniṣads p.368). In the other yoga upaniṣad entitled Trisikhibrahmanopaniṣad, Mantra-bhāga st. 28-52 (ibid. p.128f) too, it is aṣṭāṅgayoga that is defined item by item.

प्राणायामः प्रत्याहारो चारणा ध्यानवीक्षणौ ।

जपः समाधिरित्यङ्गान्यङ्गी योगोऽष्टमः स्वयम् ॥

Mrgendratāntra, Yogapāda 1.1.3 p.5

संयोगो योग इत्युक्तो जीवात्मपरमात्मनोः ।

अष्टाङ्ग एष कथितो येनात्मा दृश्यतां गतः ॥

अष्टाङ्गान्यस्य वक्ष्यामि पृथक्तानि निशमय ।

यमश्च नियमश्चैवमासनं तदनन्तरम् ॥

प्राणायामस्ततः प्रोक्तः प्रत्याहारश्च चारणा ।

ध्यानं तथा समाधिश्चाद्यङ्गान्येतानि नारद ॥

Akṣarabudhnyā-saṁhitā 31.15-17 vol. 2 p. 292.

ज्ञानेन निर्देहेत पापं निरुध्य विषयान् सदा ।

निरुद्धेन्द्रियवृत्तेस्तु योगसिद्धिर्भविष्यति ॥

योगो निर्गुणो वृत्तेषु चित्तस्य द्विजसत्माः ।

साधनान्यष्टधा चास्य कथितानीह सिद्धये ॥

यमस्तु उच्यते श्रेष्ठो द्वितीयो नियमस्तथा ।

तृतीयमासनं श्रेष्ठं प्राणायामस्ततः परम् ॥

प्रत्याहारः पञ्चमो वै चारणा च ततः परा ।

ध्यानं सप्तममित्युक्तं समाधिस्त्वष्टमः स्मृतः ॥

Lingamahāpurāṇa 8.6-9 p. 13-14.

Also see Dasgupta vol. 5 p. 124. The Balinese work Adji Sankya p. 14 (= Dutch trans. TBG. 84 p. 455 ff.) too enumerates the aṣṭāṅgayoga.

Tejobindūpaniṣad 1.15-16 (in The Yoga Upaniṣads p. 51) stands isolated in enumerating fifteenfold yoga:

परब्रह्मणोऽस्ति साधनं पञ्चदशाङ्गयोगः —

यमो हि नियमस्तथागौ मौनं देशश्च कालतः ।

आसनं मूलबन्धश्च देहसाम्यं च दृढस्थितिः ॥

प्राणसंयमनं चैव प्रत्याहारश्च चारणा ।

आत्मध्यानं समाधिश्च श्रेष्ठान्यङ्गानि वै क्रमात् ॥

The sixfold yoga is obtained by omitting the yamas and niyamas from the eightfold. This division is not so common as the latter. Some of the relevant passages are:

pratyāhara samādhi yoga ... , where no doubt the six āngas ^[53] are intended and the omission of prāṇāyāma is accidental.

[illegible]

* Tohoku = A Complete Catalogue of the Tibetan Buddhist Canons (Bkaḥ-hgyur and Bstan-hgyur), edited by Profs. H. Uchi, M. Suzuki, Y. Kanakura, T. Tada, published by Tohoku University, Sendai (Japan)

53]

(= षडङ्गयोग-नामा-टीका) दृ. ^{वि}प्र. (Tohoku no. 1900); ^{सु}र.व.प.व.स.का.कु.वा.व.
(= षडङ्गयोग) दृ. an unknown author (Tohoku no. 1901).

Besides the aforesaid canonical texts, there are several non-canonical Tibetan works which refer to the sadāṅga yoga, e.g. དེབ་མཛུགས་ (Blue Annals, transl. by Dr. G. N. Roerich, Calcutta 1949, pp. 179, 507, 526, etc.); and ལྷུར་རྒྱལ་གྱི་རྩི་རྒྱུ་ཆོས་ལ་བཟད་ (A vajragāthā of the Sadāṅgayoga and comm. on it) Tson-kha-pa's Collected works vol. 2, A Catalogue of the Tohoku University Collection of Tibetan Works on Buddhism, Sendai 1953, no. 5351 (1, 2); ལྷུར་རྒྱལ་ཉེར་མཁོའི་བྱེད་སྒྲུབ་ (A memorandum on the Sadāṅgayoga as a Kālacakra-utpanna-krama) no. 5351 (5); ལྷུར་བ་ཡན་ལག་རྒྱལ་གྱི་རྩི་རྒྱུ་རིམ་གྱི་གནས་ལ་པའི་གཞན་བསྟུན་ (A summary of Tson-kha-pa's instruction on the essential points of the Sadāṅgayoga theory of the Anupamarakṣita school as an upadeśa of the Kālacakra-utpanna-krama) no. 5352.

2) A ප්‍රඥාප්ත ශක්ති, BDEF ප්‍රඥාප්ත (DE නැති) ශක්ති (ET).

3) A නුඹි, ඔහුගේ, CG නුඹි, DEF නුඹි, Ganapati'thwa නුඹි.

4) ABDEF γ γ γ γ γ (F γ), CG γ γ γ γ γ , Gamapathittawa γ γ γ γ γ .

5) ADF 270, CG 270, Ganapati'tattva 270.

6) ACDFG. 07519, Ganapatiattwa 020.

6a) Gamapati tattva राक्षसपति.

7) A C D F G သဘာ (C G ခေ) နှစ် , B နှစ် , E နှစ် .

8) CG ရှိသည်။ In Ganapatiattwa the entire quarter differs:
အသံတူသည် ရှိသည် (ms. အသံတူသည် ရှိသည်)။

- 9) A නි.
- 10) A ම.
- 11) A දිව්‍ය.
- 12) BDF විකේතන.
- 13) ADEF කො, B කේතන.
- 14) ABDEF ඉ.
- 15) A කො, B ඉ, E දිව්‍ය.
- 16) ACG කේතන, BE කේතන, F ඉ.
- 17) W ප්‍රකාශන (Bදා) (F addo danda) කො.
- 18-18) A ම.
- 19) ACG කේතන (Aකේතන) කො, D ඉ.
- 20) G ප්‍රකාශන කො.
- 21-21) E ම.
- 22-22) ABDEF ම.
- 23) BCD FG කො, E දිව්‍ය.
- 24) BCDEF G ප්‍රකාශන (ම. කො).

[ප්‍රකාශනකො]

1. දිව්‍ය කේතන කො,
 2. දිව්‍ය කේතන කො,
 3. දිව්‍ය කේතන කො,
 4. දිව්‍ය කේතන කො,
 5. දිව්‍ය කේතන කො,
 6. දිව්‍ය කේතන කො "93"

දිව්‍ය කේතන කො, දිව්‍ය කේතන කො, දිව්‍ය කේතන කො, දිව්‍ය කේතන කො, දිව්‍ය කේතන කො

1) Elsewhere it is defined as follows:

शब्दादिविषयान् पञ्च ^{११}मनश्चवातिचञ्चलम् ।

चिन्तयेदात्मनो रश्मीन् प्रत्याहारः स उच्यते ॥

Amṛtanāḍopaniṣad st. 5 (in The Yoga Upaniṣads p. 14).

विषयेष्वात्मतां दृष्ट्वा मनसश्चित्तरञ्जकम् ।

प्रत्याहारः स विज्ञेयोऽभ्यसनीयो मुहुर्मुहुः ॥

Tejobindūpaniṣad 1.34 (ibid. p. 53).

चित्तस्यान्तर्मुखीभावः प्रत्याहारस्तु सत्तम ॥

Tris'ikhibrahmanopanishad, Mantrabhāga st. 30^{ed} (ibid. p. 128);

Avadhūtopaniṣad (in The Minor Upaniṣads p. 337) with v.९ सूक्तम्.

देहे त्वात्ममार्तिं विद्वान् समाकृष्य समाहितः ।

आत्मनात्मनि निद्वन्द्वे निर्विकल्पे निरोधयेत् ॥

प्रत्यहारः स्मारक्यातः साक्षाद्देवान्तवादिभिः ।

एवमभ्यस्तस्तस्य न किञ्चिदपि दुर्लभम् ॥

Darsanopanisad 7.13-14. The preceding slokas 10^{cd} 12 give

the hatha-yoga practice to attain pratyāhāra (in The

Yoga upanishads p. 180).

विषयेभ्य इन्द्रियार्थेभ्यो मनेनिरोधनं प्रत्याहारः ॥ Mandalabrahmanopanishad 1.7 (ibid. p. 275).

विकारं मानसं योगी प्रत्याहारेण मुञ्चते ॥

अरतां चक्षुरादीनां विषयेषु यथाक्रमम् ।

तत्प्रत्याहारं तेषां प्रत्याहारः स उच्यते ॥

यथा तृतीयकाले तु रविः प्रत्याहरेत्प्रभाम् ।

तृतीयाङ्गस्थितौ योगी विकारं मानसं हरेत् ॥

Yogacūḍāmanjyupaniṣad st. 109^{cd}, 120-121 (*ibid.* p. 359, 361).

इन्द्रियाणीन्द्रियार्थेभ्यो यत्प्रत्याहारं स्फुटम् ॥

योगी कुम्भकमास्थाय प्रत्याहारः स उच्यते ।

Yogakattropaniṣad st. 68^{cd}—69^{ab} (*ibid.* p. 375). Note that 68^c is same as ours).

पञ्चविधप्रत्याहारः — अथ प्रत्याहारः । स पञ्चविधः । विषयेषु विनिरतामिन्द्रियाणां

बलादाहरणं प्रत्याहारः । यद्यत्पश्यति तत्सर्वमात्मेति प्रत्याहारः । नित्यविहितकर्मफलत्यागः प्रत्याहारः ।

सर्वविषयपराङ्मुखत्वं प्रत्याहारः । अष्टादशसु मर्मस्थानेषु क्रमाद्धारणं प्रत्याहारः ॥१॥ पादाङ्गुष्ठकूर्म-

जङ्घाजानूरुपायुमेढ्रनाभिहृदयकण्ठकूपतालुनासासिभूमध्यललाटमूर्ध्नि स्थानानि । तेषु क्रमादारोह-

वरोहक्रमेण प्रत्याहरेत् ॥२॥ *Sāṃkhyaopaniṣad* 8.1-2 (*ibid.* p. 548).

ततः सुरबलवास्वादे तेषां वृत्तस्य चेतसः ।

प्रत्याहारो विधातव्यः सर्वतो विनिवर्तनम् ॥

तेनेन्द्रियार्थसंसर्गविनिवृत्तेश्चित्तो मतिः ।

धारणयोग्यतामेति पदे स्वेच्छाप्रकल्पिते ॥

Mygendhratantra, *Yogapāda* 1.1.5-6 p. 6, 7

प्रत्याहारं ततः कुर्यादङ्गैः पञ्चभिरन्वितम् ।

स्वभावेनेन्द्रियार्थेषु प्रवृत्तं मानसं बुध्यैः ।

तद्दोषदर्शनाच्चेभ्यः समाहृत्य बलेन तु ।

निवेशनं भगवतो प्रत्याहार इति स्मृतः ॥

Akṣarabuddhyasamhitā 32. 56-57 vol. 2 p. 306.

इन्द्रियाणां समस्तानां विषयेभ्यो निवारणम् ।

प्रत्याहार इति श्रेष्ठं प्रत्याहारविधिभिः ॥

Dakṣiṇāmūrtistotra 9. 28 p. 183.

तदेवं यमादिभिः संस्कृतमनस्कस्य योगिनः संयमाय प्रत्याहारः कर्तव्यः । चक्षुरादी-
नामिन्द्रियाणां प्रतिनियतरञ्जनीय कोपनीय मोहनीय प्रवणत्वप्रहाणेनाविकृतस्वरूपप्रवणचित्तानुकारः
प्रत्याहारः । इन्द्रियाणि विषयेभ्यः प्रतीपमाहित्यन्तेऽस्मिन्निती व्युत्पत्तेः । ननु तदा चित्तमभिनिविशते
नेन्द्रियाणि । तेषां बह्वविषयत्वेन तत्र सामर्थ्याभावात् । अतः कथं चित्तानुकारः । आह । अत एव
वस्तुतस्तस्यासम्भवमभिसंधाय सादृश्याद्यमिव शब्दं चकार सूत्रकारः — स्वविषयासंप्रयोगे
चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः । (पाठ योग. सू. २/५४) । सादृश्यं च चित्तानुकारनिमित्तं
विषयासंप्रयोगः । यदा चित्तं निरुध्यते तदा चक्षुरादीनां निरोधे प्रयतान्तरं नापेक्षणीयम् ।
यथा मधुकरराजं मधुमक्षिका अनुवर्तन्ते तथेन्द्रियाणि चित्तमिति । तदुक्तं विष्णुपुराणे —

शब्दादिष्वनुवर्तमानं निगृह्णाक्षणी योगवित् ।

कुर्याच्चित्तानुकारीणि प्रत्याहारपरायणः ॥

वश्यता परमा तेन जायतेऽतिचलात्मनाम् ।

इन्द्रियाणामवश्यैस्तैर्न योगी योगसाधकः ॥ (६/७/४३-४४)

Sarvadarśanasamgraha, § Patañjaladarśana p. 139-140.

प्रत्याहारमिति चैतन्यतरङ्गाणां प्रत्याहारणं यथा नानाविकारग्रसनोत्पन्नविकारस्यापि
निवृत्तिः निर्मातीति प्रत्याहारलक्षणम् । Gorakṣanātha: Siddhas-siddhānta-paddhati 2. 66
p. 13.

चरतां चक्षुरादीनां विषयेषु यथाक्रमम् ।

यत्प्रत्याहारं तेषां प्रत्याहारः स उच्यते ॥

यथा तृतीयकालस्थो रविः संहरते प्रभाः ।

तृतीयाङ्गस्थितो योगी विकारं मानसं तथा ॥

अङ्गमध्ये यथाङ्गानि कूर्मः संकोचमानरेत् ।

योगी प्रत्याहरेच्चैवमिन्द्रियाणि तथात्मनि ॥

यं यं शृणोति कर्णाभ्यां प्रियं वाच्यवाप्रियम् ।

तं तमात्मेति संपश्यन् प्रत्याहारस्स उच्यते ॥

सुखमुष्णं समं दुरवं वाचा संस्पृश्यते तु यत् ।

तं तमात्मेति संपश्यन् प्रत्याहारः स उच्यते ॥ etc.

Garakṣanātha : Yogamārtanda st. 113-117 p. 65.

Gaṇapati-tattva und. Saṅg Hyang Kamahāyanikan have the same skt. śloka.

The corruptions or variations have been noted along with the variants of our text. Their

comm. differ : पुष्पप्रमाणान्नं लभ्यते लुके येषु प्रीतिः प्रीतिः ॥ यद्यपि
प्रीतिः गी प्रीतिः ॥ प्रीतिः येषु प्रीतिः ॥ यद्यपि प्रीतिः
॥ येषु प्रीतिः ॥ यद्यपि प्रीतिः ॥ यद्यपि प्रीतिः ॥

Gaṇapati-tattva p. 50

॥ येषु प्रीतिः ॥ यद्यपि प्रीतिः ॥ यद्यपि प्रीतिः ॥ यद्यपि प्रीतिः ॥
प्रीतिः ॥ यद्यपि प्रीतिः ॥ यद्यपि प्रीतिः ॥ यद्यपि प्रीतिः ॥
प्रीतिः ॥ यद्यपि प्रीतिः ॥ यद्यपि प्रीतिः ॥ यद्यपि प्रीतिः ॥

Saṅg Hyang Kamahāyanikan p. 154.

Also cf. Kūrīkōpaniṣad st. 6-10 (in The Yoga Upaniṣads p. 38-39);

Trisikhibrahmanopaniṣad, Mantrabhāga st. 129-133 (ibid. p. 144-145); Svetaśva-
tara upaniṣad 2.8; Daṅgupta vol. 5 p. 125; Ziesenis : Studien zur Geschichte
des Śaivismus I, SK9. deel 98 p. 81; and Adji Saṅkya p. 16 (= Dutch trans.

TBG. 84 p. 455 f.).

55]

- 2) ACDFG සුත්ථි(F හා)ති(CG ආ)ත්ථි ගුණත්ත(DF වු), B සුත්ථිහාතිත්ථිගුණත්තත්ත, E සුත්ථිගුණත්ත, Ganapati'tattwa සුත්ථිහාතිත්ථිගුණත්තත්ත, Sang Hyang Kamahāyānikam (abbreviated to SHK. hereafter) සුත්ථිහාතිත්ථි සුත්ථි ගුණත්ත ;
- 3) ට ගුණත්ත, Ganapati'tattwa පිහිටිනුයේ.
- 4) ABDEF හර(Aහර)ගුණත්ත, CG හරගුණත්ත. In the Ganapati'tattwa the ms. has හරගුණත්ත which is clearly sāntana. SHK. හරගුණත්ත.
- 5) AB හ(හර)ගුණත්තත්ත, CG හර, DEF හරහරහර(හර)හර, Ganapati'tattwa හරගුණත්තත්ත, SHK. -හරහරහරහරහර.
- 6) B හරහරහරහර, Ganapati'tattwa හරහරහරහර.
- 7) A හරහරහරහර, CG හරහරහර, DF හරහරහර, E හරහර, Ganapati'tattwa හරහරහරහරහර.
- 8) B add. හර.
- 9) ACG හරහර.
- 10) A හරහරහරහර.
- 11) DF හර.
- 12) A හරහරහර, B හරහර, CG හරහරහර.

[හරහරහරහර]

¹හරහර² හරහරහර³ 1

හරහරහරහරහර⁴ හරහර⁵ 1

හරහර⁶ හරහරහර⁷ හරහර⁸ 1

හරහරහරහරහර⁹ හරහරහර¹⁰ 1 1 1

හරහර හරහර හරහර¹¹ 1 හරහරහර¹² 1 හරහර¹³ හරහර¹⁴ හර 1

पूज्यं २४८^{१५} ज्ञानप्रगल्भं १ गुणान् शुभाङ्गान् लभते ॥

1) Dhyāna is characterised in other texts as hereunder:

तत्र प्रत्ययैकतानता ध्यानम् । Yogasūtra 3.2.

ब्रह्मेवास्मीति सद्गत्या निरालम्बतया स्थितिः ।

ध्यापशब्देन विख्यातः परमानन्ददायकः ॥

Tejaskindūpanisad 1.36 (in The Yoga Upanisads p.53).

सोऽहं चिन्मात्रमेवेति चिन्तनं ध्यानमुच्यते ॥

Trisikhibrahmanopanisad, Mantrabhāga st. 31st (ibid. p.128);

Aradhūtopanisad (in The Minor Upanisads p.338) with v.l. चिन्मात्र एवेति.

सर्विशेषब्रह्मध्यानम्—

अथातः संप्रवक्ष्यामि ध्यानं संसारनाशनम् ।

ऋतं सत्यं परं ब्रह्म सर्वसंसारमेषजम् ॥

ऊर्ध्वरेतं विरूपाक्षं विश्वरूपं महेश्वरम् ।

सोऽहमित्यादरेणैव ध्यायेद्योगीश्वरेश्वरम् ॥

निर्विशेषब्रह्मध्यानम्—

अथ वा सत्यमीशानं ज्ञानमानन्दमद्वयम् ।

अत्यर्थमलं नित्यमादिमध्यान्तवर्जितम् ॥

तथास्थूलमनाकाशसंस्पृश्यमचासुषम् ।

न रसं न च गन्धारस्त्वमपमेयमनूपमम् ॥

आत्मानं सच्चिदानन्दमनन्तं ब्रह्म सुव्रत ।

अहमस्मीत्यभिध्यायेद्देहातीतं विमुक्तये ॥

Darśanopanisad 9.1-5 (in The Yoga Upanisads p.182-183).

सर्वशरीरेषु चैतन्यैकतानता ध्यानम् ॥

Māṇḍalabrāhmaṇopaniṣad 1.9 (ibid. p. 275).

समभ्यसेत्तथा ध्यानं पृथक्पृथक्मेव च ॥

वायुं निरुध्य चाकाशे देवतामिष्टदामिति ।

सगुणध्यानमेतत्स्यादणिमादिगुणप्रदम् ॥

निर्गुणध्यानयुक्तस्य समाधिश्च ततो भवेत् ।

Yogataṭṭvopaniṣad st. 104^{cd}-106^{ab} (ibid. p. 380).

अथ ध्यानम् । तद्विविधं सगुणं निर्गुणं चेति । सगुणं मूर्तिध्यानम् । निर्गुणमात्मयाथात्म्यम् ।

Sāṇḍilyopaniṣad 1.10 (ibid. p. 549).

स्वदेहमरणं कृत्वा पुणवं चोत्तरारणिम् ।

ध्याननिर्मयनाभ्यासाद् देवं पश्येन्निगूढवत् ॥

Svetāśvataraopaniṣad 1.14. Also cf. 1.3.

चिन्ता तीक्ष्णया ध्यानं तच्चादिष्टं मुहुर्मुहुः ।

चारणानिरुद्धस्य चित्तस्य त्रिनेत्रपञ्चवक्त्राद्याकारविषया या चिन्ता तद्ध्यानम् ।

तच्चादिष्टमिति 'हेमालिहिमखताभवक्त्राम्बुजचतुष्टयम् ।' इत्यादाववसरान्तरेषु मुहुर्मुहुर्कृतम् ॥

Viṣṇudharmasūtra, Yogapāda 1.1.7^{ab} and Nārāyaṇakāṇṭha's comm. on it p. 7-8.

ध्यानं हि निश्चला बुद्धिर्निशकारा निराकृत्या ।

न तु ध्यानं शरीराक्षिमुखहस्तादिकल्पना ॥

Vijñānabhairava st. 146 p. 130.

तदेवं द्युतचित्तस्तु चक्ररूपं जनार्दनम् ।

ध्यायीत नियतस्तस्मिन्पुञ्जानः प्रथमं मनः ॥

Ahīrbudhnyā-saṁhitā 32.59 vol. 2 p. 306. The subsequent stanzas

60-70 give the mode of meditation and describe the Supreme

Being who is meditated upon.

ब्रह्मविष्णुशिवदेवां चिन्तां ध्यानं प्रचक्षते ।

Dakṣināmūrtiśloka 9.29 p.184.

तद्रूपप्रत्ययैकाग्र्या संसृतिश्चान्यनिःस्पृहा ।

तद्ध्यानं प्रथमैरङ्गैः षडभिर्निष्पाद्यते नृप ॥

Viṣṇupurāṇa 6.7.89 (quoted in Śervadarśanasamgraha

Ś Patanjaliadarśana p. 140).

तत्र निर्विषयं ध्यानं नास्तीत्येव शतां मतम् ।

बुद्धेर्हि सन्ततिः काचिद् ध्यानमित्यभिधीयते ॥

बुद्धिप्रवाहरूपस्य ध्यानस्यास्यावलम्बनम् ।

ध्येयमित्युच्यते सद्भिस् तच्च साम्ना स्वयं शिवः ॥

नास्ति ध्यानसमं तीर्थं नास्ति ध्यानसमं तपः ।

नास्ति ध्यानसमो यज्ञस्तस्माद्ध्यानं समान्वरेत् ॥

Śivamahāpurāṇa 7.2.39.5, 7.2.39.19, 7.2.39.28 (quoted and

commented upon by Dasgupta vol.5 p.128-129).

अथ ध्यानमिति ॥ अस्ति कश्चन परमाद्वैतस्य भावः स एव आत्मेति यथा यद्

यत्स्फुरति तत्तत्स्वरूपमेवेति भावयेत् सर्वभूतेषु समदृष्टिश्चेति ध्यानलक्षणम् ॥

Gorakṣanātha: Siddha-siddhānta-paddhati 2.38 p.13.

..... ध्यानादेश्वर्यमद्भुतम् । Gorakṣanātha: Yogamartanda st. 102^b p.64.

Gaṇapati-tattva and Saṅg Hyang Kamaḥyānikan have the same

skt. śloka. The corruptions or variations have been noted along with

the variants of our text. Their comm. differ: *गुणगुणान्तरं लक्षणं* ।

गुणगुणान्तरं लक्षणं । *गुणगुणान्तरं लक्षणं* । *गुणगुणान्तरं लक्षणं* । *गुणगुणान्तरं लक्षणं* ।

55]

ନିର୍ଦ୍ଦିଷ୍ଟ ଅକ୍ଷରାବଳୀ , ଏକାଧିକ , ଶ୍ରେଣୀ (?) ପିତାମହାବଳୀ , ମାତା
 ପ୍ରାଚୀନତା ମାତ୍ର ॥ Ganapati-tattwa p. 51.

ଅକ୍ଷରାବଳୀ , ଏକାଧିକ , ଶ୍ରେଣୀ (?) ପିତାମହାବଳୀ , ମାତା
 ନିର୍ଦ୍ଦିଷ୍ଟ ଅକ୍ଷରାବଳୀ , ମାତା ପ୍ରାଚୀନତା ମାତ୍ର Song Hyang Kamahayanika p. 154.

Also cf. Ziesenis: Studien zur Geschichte des Sivaismus I, BK9.

deed 98 p. 87 and Adj. Sankya p. 17 (= Dutch trans. TBG. 84 p. 459).

2) AC and Ganapati-tattwa ଶ୍ରେଣୀ , BDEF ଶ୍ରେଣୀ , SHK. ଶ୍ରେଣୀ.

3) AC and Ganapati-tattwa ଶ୍ରେଣୀ , D ଶ୍ରେଣୀ , EF ଶ୍ରେଣୀ.

4) AE and Ganapati-tattwa ଶ୍ରେଣୀ (Ganap. ଶ୍ରେଣୀ) ଶ୍ରେଣୀ , B ଶ୍ରେଣୀ , SHK. ଶ୍ରେଣୀ ,
 CG ଶ୍ରେଣୀ , DF ଶ୍ରେଣୀ , SHK. ଶ୍ରେଣୀ ଶ୍ରେଣୀ.

5) AE ଶ୍ରେଣୀ , CG ଶ୍ରେଣୀ , DF ଶ୍ରେଣୀ , Ganapati-tattwa ଶ୍ରେଣୀ.

6) AB EF ଶ୍ରେଣୀ , CG ଶ୍ରେଣୀ , D ଶ୍ରେଣୀ , Ganapati-tattwa ଶ୍ରେଣୀ , SHK. ଶ୍ରେଣୀ.

7) A ଶ୍ରେଣୀ (B ଶ୍ରେଣୀ) ଶ୍ରେଣୀ , CG ଶ୍ରେଣୀ , DF ଶ୍ରେଣୀ , E ଶ୍ରେଣୀ ,

8) CG ଶ୍ରେଣୀ.

9) A ଶ୍ରେଣୀ , CG ଶ୍ରେଣୀ , D ଶ୍ରେଣୀ , Ganapati-tattwa ଶ୍ରେଣୀ ,
 SHK. ଶ୍ରେଣୀ ଶ୍ରେଣୀ.

10) BCDEF G ଶ୍ରେଣୀ , Ganapati-tattwa ଶ୍ରେଣୀ.

11) B ଶ୍ରେଣୀ , CG ଶ୍ରେଣୀ , DF ଶ୍ରେଣୀ , E ଶ୍ରେଣୀ .

12) E ଶ୍ରେଣୀ ପିତାମହାବଳୀ.

13) BCDF G ଶ୍ରେଣୀ.

14) CG ଶ୍ରେଣୀ , E ଶ୍ରେଣୀ

15) A ଶ୍ରେଣୀ , CDG ଶ୍ରେଣୀ.

[પ્રાણયામપ્રકાર]

¹પ્રાણાય² સંપ્રજ્ઞાન³ ॥

⁴જાપ્યમંત્રી⁵ કિંતુપ્રજ્ઞા⁶ ॥

⁷ધ્યાન⁸ જાપ્યમંત્રી⁹ ॥

પ્રાણયામપ્રકાર¹⁰ કિંતુપ્રજ્ઞા¹¹ ॥ ૭૮ ॥

જુઓ સંપ્રજ્ઞાન¹² જાપ્યમંત્રી¹³ પ્રજ્ઞાન¹⁴ ॥ ૭૯ ॥ જુઓ ૧ જુઓ¹⁵
 ૧ જાપ્યમંત્રી¹⁶ ॥ જુઓ જાપ્ય મંત્રી¹⁷ સંપ્રજ્ઞાન¹⁸ ૧ જાપ્યમંત્રી¹⁹ ॥ ૮૦ ॥ જાપ્યમંત્રી²⁰
 પ્રજ્ઞાન²¹ ॥ ૮૧ ॥ જાપ્યમંત્રી²² પ્રજ્ઞાન²³ ॥ ૮૨ ॥ જાપ્યમંત્રી²⁴ પ્રજ્ઞાન²⁵ ॥ ૮૩ ॥

1) The definitions of prāṇāyāma in other texts are quoted below:

तस्मिन् सति श्वासप्रश्वासयोगीतिविच्छेदः प्रणायामः ॥

Yogasūtra 2.49. The subsequent sūtras 50-53 give its kinds and fruits.

रुचिरं रेचकं चैव वायोराकर्षणं तथा ।

प्रणायामस्त्रयः प्रोक्ता रेच.पूरककुम्भकाः ॥

अव्याहतिं सप्रणवं गायत्रीं शिरसा सह ।

त्रिः पदेदायतप्रणः प्रणायामः स उच्यते ॥

Amṛtanāḍopaniṣad st. 9-10 (in The Yoga Upaniṣads p.15). St. 7-8

describe the fruits of prāṇāyāma.

चित्तादिसर्वभावेषु ब्रह्मत्वेनैव भावनात् ।

निरोधः सर्ववृत्तीनां प्रणायामः स उच्यते ॥

Tejaskindopaniṣad 1.31 (ibid. p.53). Also see st. 32,33 for its kinds.

जगत्सर्वमिदं मिथ्याप्रतीतिः प्राणसंयमः ।

Trisikhibrahmanopaniṣad, Mantrabhāga st. 30^{ab} (ibid. p. 128);

Avadhūtōpaniṣad (in The Minor Upaniṣads p. 337).

रेचनं श्वरणं वायोः शौचनं रेचनं तथा ॥

चतुर्भिः क्लेशनं वायोः प्राणायाम उदीर्यते ।

Trisikhibrahmanopaniṣad, Mantrabhāga st. 94^{cd}-95^{ab}. St. 98-108 deal

with nādisōdhaka-prāṇāyāma and prāṇāyāma-phala.

ह्रस्वकुम्भकरेचनैः षोडशचतुष्षष्टिर्द्वात्रिंशत्संख्यया यथाक्रमं प्राणायामः ।

Maṇḍalabrahmanopaniṣad 1.6 (in The Yoga Upaniṣads p. 275).

बहुपद्मासनो योगी प्राणं चन्द्रेण पूरयेत् ।

धारयेद्वा यथाशक्त्या भूयः सूर्येण रेचयेत् ।

अमृतोदधिसंकाशं गोक्षीरचवलोपमम् ।

ध्यात्वा चन्द्रमसं बिम्बं प्राणायामे सुखी भवेत् ॥

स्फुरत्प्रज्वलसज्ज्वालापूज्यमादित्यमण्डलम् ।

ध्यात्वा हृदि स्थितं योगी प्राणायामे सुखी भवेत् ॥

Yogacūḍāmaṇyupaniṣad st. 95-97 (ibid. p. 357). St. 100-109 describe

mātrā-niyama-pūraka-prāṇāyāma.

यथावद्वायुतत्त्वमवगम्य तन्नियमेन विधीयमाने विवेकज्ञानावरणकर्मक्षयो भवति । तपो न

परं प्राणायामादिति । दहन्ते ध्यायमानानां चातृणां हि यथा मलाः ।

प्राणायामैस्तु दहन्ते तद्वादिन्द्रियजा मलाः ॥ शीतं च ।

Sarvadarśana-saṁgraha, 8 tānījāladarśana p. 139.

प्राणः जागृदितो वायुरायामोऽस्य प्रवेदनम् ।

प्रेरणाकृष्टिसंशोधलक्षणं क्रतुदोषनुत् ॥

प्राणादिवृत्तिभेदोदेकस्यापि वायोः प्राणापानादिपञ्चभेदत्वं तदुक्तयश्च विद्यापदे उद्दिष्टाः । तादृशस्य
तस्य वायोः श्वेदनम्, स्वातन्त्र्यभावादाधिक्येन कीदृशः प्रेरणम् ; तस्यैव चान्नस्तथाकर्षणम्,
संश्लेषश्च कुम्भीकरणं रेचनप्रवेशनविरामः ; एवं लक्षणं यत् प्राणादीनां प्रश्वेदनं स
प्राणायामः । ऋतुशब्देनेन्द्रियाणि संकल्पो वा तेषां दोषाः विहिताननुष्णानिषिद्धाचरणकृताः
तान्नुदति उपशमयतीति तद्गोष्ठनुत् ॥

Mrgendratantva, Yogapada 1.1.4 p.5-6 and Nārāyaṇakṛāṇṭhas comm. thereon.

ततश्च मरुतां कुर्युर्विजयं देहवर्तिनाम् ॥

ततश्च वायवो देहे यत्र तत्र वसन्ति वै ।

तत्र तत्र मनःस्थैर्यं वह्निना सह नारद ॥

प्राणायामं ततः कुर्यात्सर्वपापप्रणाशनम् ।

Akṛbuddhanya-saṁhita 82.47-49^{ab} vol.2 p.306. The preceding five
ślokaś give the kinds of prāṇāyāma.

प्राणायाम इति प्राणस्य स्थिरता रेचक-श्लेष्म-कुम्भकसंघट्टकरणानि चत्वारि प्राणायामलक्षणम् ।

Goṛakṣaṇātha: Siddha-siddhānta-paddhati 2.35 p.13.

The Sukla-yajur-śākhya-karmakāṇḍa-pratīpa p.9 cites the opinions

of several ancient authorities on prāṇāyāma : प्राणायामविचारः ॥ ... तदाह बृह-

मुनिः - प्राणानायम्य कुर्वति सर्वकर्मण्यसंयतः ॥ प्राणायामैस्त्रिभिः पूतस्तत उंकारमर्हतीति ॥

प्राणायामलक्षणं ह्यन्दोगपरिशिष्टे मात्यायननाभिहितम् ... त्रिजपेदायतप्राणः प्राणायामः स उच्यते

इति ॥ अस्वार्थः ... आयतप्राणो निरुद्धप्राणस्त्रिजपेदिति । अयमेकः प्राणायाम इत्येकस्मिन्पुराणे ईश्वर-

गीतासु - प्राणः स्वदेहजो वायुरायामस्तन्निरोधनमिति । ...

Gaṇapati-kṛtva and Saṅg Hyang Kamaḥyānikan have the

same śkt. śloka. The corruptions or variations have been noted

alongwith the variants of our text. Their comm. differ: प्राणायामविचारः

56]

ଅମ୍ଭେ, ଭୃଗୁଙ୍କୁ ଯୁଗ ଚାଲିବାର, ଅଥବା ଚନ୍ଦ୍ର, ଚାପ (ସୂର୍ଯ୍ୟ) ଏ ଭୃଗୁଙ୍କୁ,
 ହାତରେ ଚାପ ଗୁଣ୍ଡାଳୀ ଧରିବାର, ପିଣ୍ଡାଳୀ ଧାରରେ ପ୍ରସ୍ତୁତର,
 ଯୁଗେ ଧ୍ୟାନୀ ଧ୍ୟାନୀ ଯୋଗୀ (ms. ଯୋଗୀ) ଏ ପିଣ୍ଡାଳୀ ଉପରେ ଚନ୍ଦ୍ର ଚାପି
 ଏ ହାତୀ ପଦ୍ମାବତୀର ଚାପ ଏ ଲକ୍ଷ୍ମୀ ପ୍ରାୟାସାଦୃଶ୍ୟର ଅମ୍ଭେ ॥

Ganapati-tattva page 52.

ହାତେ ଧ୍ୟାନୀ ଚାଲିବାର ଏ ଅଥବା ଏ ଭୃଗୁଙ୍କୁ ଏ ଧ୍ୟାନୀ ଏ ଧ୍ୟାନୀ
 ପ୍ରାୟାସାଦୃଶ୍ୟର ଧ୍ୟାନୀ ପିଣ୍ଡାଳୀ ଧ୍ୟାନୀ ଧ୍ୟାନୀ ଏ ହାତେ ଚାପ ପିଣ୍ଡାଳୀ ଧ୍ୟାନୀ
 ଭୃଗୁଙ୍କୁ ଗୁଣ୍ଡାଳୀ ଏ ଧ୍ୟାନୀ ଧ୍ୟାନୀ ଧ୍ୟାନୀ ଧ୍ୟାନୀ ଏ ଧ୍ୟାନୀ ଏ ଧ୍ୟାନୀ
 ଏ ଧ୍ୟାନୀ ଧ୍ୟାନୀ ଧ୍ୟାନୀ ଏ ଧ୍ୟାନୀ ଧ୍ୟାନୀ ଧ୍ୟାନୀ ଏ ଧ୍ୟାନୀ ଧ୍ୟାନୀ
 ଧ୍ୟାନୀ ॥ Sang Hyang Kamahyānīkan p. 153.

Also cf. Darśanopaniṣad 6.1-51 (in The Yoga Upaniṣads pp. 172-9);
 Yogakundalyupaniṣad 1.19-39 (ibid. pp. 310-312); Yogatattvopaniṣad st. 32-45
 (ibid. pp. 370-372); Śāṇḍilyopaniṣad 1.5.2, 1.6.1-4 (ibid. pp. 528, 530); Gorakṣa-
 nātha: Yogamārtanda st. 101, 109 p. 64, 65; Dakṣiṇāmūrtistotra 9.29st p. 184;
 Dasgupta vol. 5 p. 125 and the modern Balinese work Adji Sankya
 p. 15 (= Dutch Trans. TSG 84 p. 457).

2) ABDEF ପିଣ୍ଡାଳୀ, CG ପିଣ୍ଡାଳୀ, Ganapati-tattva ଧ୍ୟାନୀ (cf. runo for
runo in st. 55 n. 6), SHK. ପିଣ୍ଡାଳୀ.

3) A ଧ୍ୟାନୀ, BDEF ଧ୍ୟାନୀ, CG ଧ୍ୟାନୀ, Ganapati-tattva ଧ୍ୟାନୀ,
 SHK. ଧ୍ୟାନୀ.

4-4) A ଧ୍ୟାନୀ, BDEF ଧ୍ୟାନୀ (DE ଧ୍ୟାନୀ) ଧ୍ୟାନୀ, CG ଧ୍ୟାନୀ, Ganapati-tattva ଧ୍ୟାନୀ, SHK. ଧ୍ୟାନୀ
 ଧ୍ୟାନୀ. The reading of this quarter is supported by

darśanopaniṣad 6.3 (वायुमातृष्य) and Yogakattvopaniṣad st. 37; Śāṇḍilyopaniṣad 1.5.2 (इड्या वायुमातृष्य...) and others.

5) AEF $\frac{1}{2}$ $\frac{1}{2}$, BCD $\frac{1}{2}$ $\frac{1}{2}$, D $\frac{1}{2}$ $\frac{1}{2}$, Gaṇapatiṭattwa $\frac{1}{2}$ $\frac{1}{2}$ (it is clear), SHK. $\frac{1}{2}$ $\frac{1}{2}$.

6) CG $\frac{1}{2}$ $\frac{1}{2}$, Gaṇapatiṭattwa $\frac{1}{2}$ $\frac{1}{2}$, SHK. $\frac{1}{2}$ $\frac{1}{2}$.

7) W and Gaṇapatiṭattwa $\frac{1}{2}$ $\frac{1}{2}$.

8) Gaṇapatiṭattwa $\frac{1}{2}$ $\frac{1}{2}$.

9) A adds $\frac{1}{2}$ $\frac{1}{2}$.

10-10) A $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$.

11) CG $\frac{1}{2}$ $\frac{1}{2}$, DF add $\frac{1}{2}$ (for $\frac{1}{2}$ $\frac{1}{2}$).

12) CG $\frac{1}{2}$.

13) A $\frac{1}{2}$, CG $\frac{1}{2}$.

14) CG $\frac{1}{2}$.

15) BE $\frac{1}{2}$ $\frac{1}{2}$.

16) CG $\frac{1}{2}$ $\frac{1}{2}$.

17) A $\frac{1}{2}$.

18) ABDEF $\frac{1}{2}$ $\frac{1}{2}$.

19) A $\frac{1}{2}$ $\frac{1}{2}$ (Gaṇapatiṭattwa and Saṅg Hyang Kamahāyānikan comm. also use $\frac{1}{2}$ $\frac{1}{2}$).

20) DF $\frac{1}{2}$ $\frac{1}{2}$.

21) AE $\frac{1}{2}$ $\frac{1}{2}$, CG $\frac{1}{2}$ $\frac{1}{2}$, D $\frac{1}{2}$ $\frac{1}{2}$.

22) ACG $\frac{1}{2}$ $\frac{1}{2}$, DF $\frac{1}{2}$ $\frac{1}{2}$.

23) ACG $\frac{1}{2}$ $\frac{1}{2}$, B $\frac{1}{2}$ $\frac{1}{2}$.

[ଆନ୍ତରାଙ୍ଗୀୟା]

୧ ପ୍ରକାଶ^୩ ପ୍ରକାଶ^୪ ପ୍ରାପ୍ତି^୫ ।
 ଶାନ୍ତିପିଣ୍ଡ^୬ ନିଶାନ୍ତାବସ୍ଥା^୭ ।
 ପ୍ରକାଶ^୮ ସିଦ୍ଧିପ୍ରାପ୍ତି^୯ ଅଧ୍ୟାତ୍ମ^{୧୦} ।
 ଆତ୍ମା^{୧୧} ମୁକ୍ତି^{୧୨} ବିଶେଷାତ୍ମା^{୧୩} ॥ ୧ ॥

ଏହା ପ୍ରକାଶରୁ ପ୍ରକାଶ^{୧୪} ଆତ୍ମା^{୧୫} । ଆତ୍ମା^{୧୬} ଆତ୍ମା^{୧୭} ଆତ୍ମା^{୧୮} ।
 ଆତ୍ମା^{୧୯} ଆତ୍ମା^{୨୦} ଆତ୍ମା^{୨୧} । ଆତ୍ମା^{୨୨} ଆତ୍ମା^{୨୩} ।
 ଆତ୍ମା^{୨୪} । ଆତ୍ମା^{୨୫} । ଆତ୍ମା^{୨୬} । ଆତ୍ମା^{୨୭} ।
 ଆତ୍ମା^{୨୮} । ଆତ୍ମା^{୨୯} । ଆତ୍ମା^{୩୦} ।

1) In other texts dhāraṇā is described as:

ଦେଶବନ୍ଧୁଚିତ୍ତସ୍ୟ ଧାରଣା ॥ *Yogasūtra* ୩.୧.

ମନଃ ସଂକଳ୍ପକଂ ଧ୍ୟାତ୍ବା ସଂକ୍ଷିପ୍ତାତ୍ମାନି ବୁଦ୍ଧିମାନ ।

ଧାରୟିତ୍ବା ତଥାତ୍ମାନଂ ଧାରଣା ପରିକୀର୍ତ୍ତିତା ॥

Amṛtanāḍopaniṣad st. 15 (in *The Yoga Upaniṣads* p. 17).

ଯତ୍ର ଯତ୍ର ମନୋ ଯାତି ବ୍ରହ୍ମଣସ୍ତତ୍ର ଦର୍ଶନାତ୍ ।

ମନସା ଧାରଣଂ ଯେବ, ଧାରଣାଂ ସା ପରା ମତା ॥

Tejobindūpaniṣad 1.35 (ibid. p. 53).

ଚିତ୍ତସ୍ୟ ନିଶ୍ଚଳୀଭାବୋ ଧାରଣା ଧାରଣଂ ବିଦୁଃ ।

Trisikhibrahmanopaniṣad, *Mantrabhāga* st. 31^{ab} (ibid. p. 128);

Avadhūtōpaniṣad with v.l. ଧାରଣା (in *The Minor Upaniṣads* p. 337).

In *Darśanopaniṣad* 8.1-9 (in *The Yoga Upaniṣads* p. 181-183) we

have two types of dhāraṇās: पञ्चभूतेषु धारणा and आत्मीन धारणा (st. 7-9).

The second type seems to approach our text more than the first:

अथ वा तव वक्ष्यामि धारणां मुनिपुङ्गव ।
 पुरुषे सर्वशास्तरं वीथानन्दमयं शिवम् ।
 धारयेद्बुद्धिमान् नित्यं सर्वपापविशुद्धये ।
 ब्रह्मादिकार्यरूपाणि स्वे स्वे संहृत्य कारणे ॥
 सर्वकारणमव्यक्तमनिर्गुणमचेतनम् ।
 साक्षादात्मीनि संपूर्णे धारयेत् पुणवे मनः ।
 इन्द्रियाणि समाहृत्य मनसात्मीनि योजयेत् ॥
 विषयव्यावर्तनपूर्वकं चैतन्ये चेतस्स्थापनं धारणं भवति ॥
 Māṇḍalābrāhmaṇopaniṣad 1-8 (ibid. p. 275).

धारणास्वरूपम्—

यद्यत्पश्यति चक्षुर्वा तत्तदात्मेति भावयेत् ॥
 यद्यच्छृणोति कर्णाभ्यां तत्तदात्मेति भावयेत् ।
 लभते नासया यद्यत्तत्तदात्मेति भावयेत् ॥
 जिह्वाया यद्रसं ह्यति तत्तदात्मेति भावयेत् ।
 त्वचा यद्यत्स्पृशेद्योगी तत्तदात्मेति भावयेत् ॥
 एवं ज्ञानेन्द्रियाणां तु तत्तदात्मीनि धारयेत् ।

yogātattvopaniṣad st. 69^a 72^a (ibid. p. 375-6).

According to Śaṇḍilyopaniṣad 1-9-1 (ibid. p. 378) dhāraṇās are of five kinds: अत्र धारणा । स पञ्चविधा । आत्मीन मनोधारणं, दहराकाशे, बाह्याकाश-धारणं, पृथिव्यप्तेजो वाय्वाकाशेषु पञ्चभूतिधारणं चेति ॥

नाभिचक्रहृदयपुण्डरीकनासाग्रादावाध्यात्मिके हिदण्यगर्भवासवपुजापीतप्रभृतिभे बाह्ये

वशीकृत्य ततः कुर्याच्चित्तस्थानं शुभाश्रये ॥ (वि. पु. ६।७।४५) इति ।

प्राणायामेन पवनैः प्रत्याहारेण चेन्द्रियैः ।

वशीकृतैस्ततः कुर्यात् स्थिरं चेतः शुभाश्रये ॥

Viṣṇupurāṇa 6.7.45, Calcutta ed.

विषयेषु च वैराग्यद्वयासादृणदर्शनात् ।

परमात्मानि संरोधो मनसो धारणा स्मृत ॥

Ahimbudhnyasamhitā 32.58 vol. 2 p.306.

आधारे क्वापि मनसः स्थापनं चारुणोच्यते ।

Dakṣināmūrtistotra . 9.29^{ab} p. 183.

धारणेति स- ब्राह्मण्यन्तर एकमेव निजतत्त्वस्वरूपमेवान्तःकरणेन आधयेद् यथा
यद्यदुत्पद्यते तत्तन्निराकारे धारयेत् स्वात्मानं निर्वीतदीपमिव धारयेदिति धारणांलक्षणम् ॥

Gorakṣanātha: Siddha-siddhānta-paddhati 2-37 p.13.

Ganapati-tattva and Song Hyang Kamahayanikan have the same Skt. sloka. The corruptions or variants have been noted alongwith the variants of our text. Their comm. differ:

गणपतिस्तु भक्त्यै नमः । गणेशाय नमः । गणेशाय नमः । गणेशाय नमः ।
गणेशाय नमः । गणेशाय नमः । गणेशाय नमः । गणेशाय नमः ।

"Ganapati-tattva p.s.3.

১. কলকাতা বিশ্ববিদ্যালয় (কলকাতা) থেকে
 ২. কলকাতা বিশ্ববিদ্যালয় (কলকাতা) থেকে

গুরুদেবের নামে এই মন্ত্রের উদ্দেশ্যে করা হয়। এই মন্ত্রের অর্থ হল

Sang Hyang Kamahayanikan p.154.

Also cf. Trisikhibrahmanopanishad, Mantrabhāga st. 133-141 (in The Yoga Upanishads p.145-6); Yogacūḍāmaniyupaniṣad st. 107, 110 (ibid. p. 358, 359); Gorakṣanātha: Yogamārtanda st. 102, 141-154; Ziesenis: Studien zur Geschichte des Sivaismus I, BK9. deel 98 p.87; Dasgupta vol.5 p.125-6 and Adji Sankeya p.17 (= Dutch trans. TBG. 84 p.459).

2-2) CG om.

3) A গুরুদেব, D গুরু, E গুরুদেব, Ganapati'tattwa গুরুদেব.

4) A গুরু, BDEF গুরুদেব (DE গুরুদেব), Ganapati'tattwa গুরুদেব.

5) ABDEF গুরুদেব.

6) A গুরুদেব, BDEF গুরুদেব, Ganapati'tattwa গুরুদেব, SHK গুরুদেব.

7) A গুরু, DF গুরু, Ganapati'tattwa গুরু.

8) A গুরুদেব, CG গুরুদেব (গুরুদেব), E গুরুদেব, SHK গুরুদেব.

9) A গুরুদেব, B গুরুদেব, DEF গুরুদেব, CG গুরুদেব, SHK গুরুদেব.

10) W গুরুদেব (গুরুদেব). In Ganapati'tattwa the entire quarter differs: গুরুদেব. গুরুদেব.

11) A গুরু, CG গুরু (for Sanskrit dhāraṇa of Yogasūtra and others), SHK গুরু.

12) ACDFG গুরু.

13) Ganapati'tattwa has a different quarter: গুরুদেব গুরুদেব.

- [উদ্ভিদ]

ଶବ୍ଦ^୮ ଶବ୍ଦର ମଧ୍ୟ ଯେ ଧ୍ବି ପ୍ରଶ୍ନର ୧^୯ ଶବ୍ଦର ୬^୯ ପ୍ରାପ୍ତି
 ଶବ୍ଦ^{୧୦} ପ୍ରାପ୍ତିର ୧ "ଶବ୍ଦର ୧୩" ଶବ୍ଦର ୧^{୧୨} ଧ୍ବି ୧ ଧ୍ବି ୬^{୧୩}
 ଶବ୍ଦର ୧ ପ୍ରାପ୍ତିର ୧ ପ୍ରାପ୍ତିର ୧^{୧୪} ପ୍ରାପ୍ତିର ୧^{୧୫} ଶବ୍ଦର ୧ ପ୍ରାପ୍ତି
 ଶବ୍ଦର ୧ ପ୍ରାପ୍ତିର ୧ ପ୍ରାପ୍ତିର ୧

तर्कलक्षणम् -

आगमस्याविरोधेन ऊहनं तर्क उच्यते । Amṛtanāḍopaniṣad st. 16^{ab} (in The Yoga Upaniṣads p. 17).

अहो जमे वीक्षणं वस्तु विकल्पान्तरोदितः ॥

यदा वेत्ति पदं हेयमुपादेयं च तत्स्थितेः ।

ततोषकं विपक्षं च यच्च ततोषकं परम् ॥

तस्य कलस्य स्थितिरवस्थानं ततो हेतोः क्रमेण । यदेति वस्मादर्थे । यस्मात् कारणाद्
योगी समुत्पद्यमानयथावस्थितसकलवस्त्ववभासतया हेयं पदं तस्य च पोषकं तद्विपक्षकं
विपक्षपोषकं च वेत्ति । तथोपादेयं तत्पोषकं विपक्षकं विपक्षपोषकं च जानाति, अत
एव प्रकृतं योगाङ्गम् । यद्योक्तं श्रीमत्कालिनीविजये -

योगाङ्गत्वे समानेऽपि तर्का योगाङ्गमुत्तमम् ।

हेयाद्यालोचनाय ॥ [also referred to in comm. on Tantaloka
1.13 vol. 1 p. 35]

इति । श्रीमत्स्वायम्भुवेऽपि —

अनेन लक्ष्ययोगी योगसिद्धि प्रवर्तकम् ।

निरोधकं च यद्वस्तु बहुधा संव्यवस्थितम् ॥ इति ।

Mrgendratāntra, Yogapāda 1.1.8^{ab}, 9 p.9-10.

ଅନୁସନ୍ଧାନ ପ୍ରକଳ୍ପ ୧ (ମ. ଅନୁସନ୍ଧାନ ପ୍ରକଳ୍ପ)

காவலாட்சி அமைப்புகள்

ਪਸੰਦਾਨੀ ਭਾਗੀਦਾਰੀ

အခြေခံဥပဒေ ပီပီယူဒါး (ကေ. ဝေ့ ပီပီယူဒါး).

[illegible]

હોઆવી પાઠ શરૂઆત (?) આવી પાઠ રાત્રી સુગ્રીવ ૧ ગુપ્ત
પેલુ કોં પાદરૂપ ૧ પાદરૂપી રાત્રી આપણે ૧ અપૂર્ણ પદ કોં

58]

ମି ଆପ୍ୟସେ ୧ ମୁଖର ଉଚ୍ଛ୍ୱାସମୟ ଚାନ୍ଦ୍ର ୧। Gamapatitattwa p.54.

Sang Hyang Kamahayanikan p.155 has the same SKt. sloka. The corruptions or variants have been noted alongwith the variants of our text. The comm. differs: ଶରଣ ଶରଣ ମୟ ସେ ଧ୍ୟୁ ପ୍ରାଣନା ୧ ଶୁକ୍ଳ ପ୍ରାଣନାମି ପ୍ରାଣନା ଶରଣ ୧ ଶରଣି ଧ୍ୟା ଚନ୍ଦ୍ର ମି ସିମ ୧ ଧ ସିମାନ୍ତ ପ୍ରାଣନା ୧ ପ୍ରାଣନାମି ପ୍ରାଣନା (ed ପ୍ରାଣନା) ଅପରାଧେ ୧ ସି ଆପ୍ୟସେ ଶୁକ୍ଳ ୧ ମୁଖର ଉଚ୍ଛ୍ୱାସମୟ ଚାନ୍ଦ୍ର ୧। J. Kats reads pratina nira for palenan ira and sima tilang for si malilang. These are evidently not tenable.

- 2) ACDEFG ଓ (CDG ଓ) ଶରଣ , B ଶରଣ , SHK. ଶରଣି.
- 3-3) CG ଶୁଦ୍ଧାଶ୍ରମି ଧ୍ୟୁନି , AB DEF ଶୁଦ୍ଧ ଅଶ୍ରୁପି , SHK. ଶୁଦ୍ଧ ଧ୍ୟାଶ୍ରମି ଶାସ୍ତ୍ରୀ.
- 4) D ଧ୍ୟୁ (DE ଧ୍ୟୁ) ଶରଣ , SHK. ଧ୍ୟୁଶରଣି.
- 5-5) CG ସାଧୁର ଧ୍ୟୁନି , DE ଶରଣାଶ୍ରମି ଧ୍ୟୁନି , E ସାଧୁର ଧ୍ୟୁନି , SHK. ସାଧୁରାଶ୍ରମି ଧ୍ୟୁନି.
- 6-6) A ଶରଣାଶ୍ରମି ଧ୍ୟୁନି , BE ଶରଣାଶ୍ରମି ଧ୍ୟୁନି , CG ଶରଣାଶ୍ରମି ଧ୍ୟୁନି , DF ଶରଣାଶ୍ରମି ଧ୍ୟୁନି , SHK. ଶରଣାଶ୍ରମି ଧ୍ୟୁନି.
- 7-7) DEF ସର୍ ଉଚ୍ଛ୍ୱାସ ଶାସ୍ତ୍ରୀ (E ସର୍) ଧ୍ୟୁ , SHK. ସର୍ ଉଚ୍ଛ୍ୱାସ.
- 8) CG ଶାସ୍ତ୍ରୀ.
- 9) A ଶୁଦ୍ଧାଶ୍ରମି , CG ଶୁଦ୍ଧ ଅଶ୍ରୁ , E ଶୁଦ୍ଧ ଅଶ୍ରୁ ଧ୍ୟା.
- 10) CG ପ୍ରାଣନାମି.
- 11-1) ACG ଶରଣ.
- 12) DF ଶ.
- 13) CG ମୁଖର.
- 14) D ସି.
- 15) A ପ୍ରାଣନାମି , B ପ୍ରାଣନାମି , F ପ୍ରାଣନାମି.

¹ကျိပ်ပျံ ²ကျိပ်ပျံ ³ကျိပ်ပျံ ⁴ကျိပ်ပျံ ⁵ကျိပ်ပျံ
⁶ကျိပ်ပျံ ⁷ကျိပ်ပျံ ⁸ကျိပ်ပျံ ⁹ကျိပ်ပျံ

[illegible][illegible]

1) Samādhi is defined in other texts as:

समाधिमाहेश्वर प्रणिधानात् ॥

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥

सर्वार्थतन्त्राग्रतयोः क्षयोदयो चित्तस्य समाधिपरिणामः ॥

Yogasūtra: 2.45, 3.8, 3.11.

समं मन्येत यं लब्ध्वा स समाधिः प्रकीर्तितः ॥

Amṛtānandopaniṣad st. 16^{cd} (in The Yoga Upaniṣads p. 18). The preceding stanzas 17-24 describe samādhisiddhyupāya.

निर्विकारतया वृत्त्या ब्रह्माकारतया पुनः ।

वृत्तिविस्मरणं सम्यक्समाधिरभिधीयते ॥

Tejokindropaniṣad 1.37 (ibid. p. 53).

ध्यानस्य विस्मृतिः सम्यक्समाधिरभिधीयते ।

Trisikhibrahmanopaniṣad, Mantrabhāga st. 32^{ab} (ibid. p. 128);

Avadhūtupaniṣad (in The Minor Upaniṣads p. 338).

ध्यानविस्मृतिः समाधिः ॥

Maṇḍalabrahmanopaniṣad 1.10 (in The Yoga Upaniṣads p. 275).

समाधिः न तु निश्चेयः सर्ववृत्तिविवर्जितः ।

ब्रह्म संपद्यते योगी न भूयः संसृतिं व्रजेत् ॥

Trisikhibrahmanopaniṣad, Mantrabhāga st. 162 (ibid. p. 150).

समाधौ मोक्षमाप्नोति त्यक्त्वा कर्म शुभाशुभम् ॥

समाधौ परमं ज्योतिरनन्तं विश्वतोमुखम् ।

तस्मिन्दृष्टे क्रियाकर्म यातायातो न विद्यते ॥

Yogacūḍāmanypuṣad st. 110^{cd}, 113 (ibid. p. 359, 360).

दिनद्वादशकेनैव समाधिं समवाप्नुयात् ।

वायुं निरुध्य मेधावी जीव-मुक्तो भवत्ययम् ॥

समाधिः समतावस्था जीवात्मपरमात्मनोः ।

Yogatattvopaniṣad st. 106, 107^{ab} (ibid. p. 380).

अथ समाधिः । जीवात्मपरमात्मैक्यवस्था त्रिपुटीरहिता परमानन्दस्वरूपा शुद्ध-

वैतन्यात्मिका भवति । *Sāṅdilyopaniṣad* 1.11.1 (*ibid.* p. 549).

तदेकतानतामेति स समाधिर्विधीयते ॥

तद्व्यानमेकतानतां चैकैकनिर्भासत्वं यदाभ्येति तदा समाधिरिति शास्त्रेषु
प्रदिश्यते । तथा चाह पतञ्जलिः । "तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ।" (३.३).

Maṇḍūkya Upaniṣad, *Yogabāda* 1.1.7^{cd} p.8 and *Hārāyanakāṇṭhās* comm. on it.

तदेवं स्मृतिसंतानजनितोत्कर्षणं क्रमात् ॥

अर्थमात्रावभासं तु समाधिं योगिने विदुः ।

Ahimbudhnyasamhitā 32.70^{cd}, 71^{ab} vol. 2 p. 307. Also see the

following section called samādhiṣṭhāya mahimānuvarṇanam

(st. 32. 71-76).

चानादस्पन्दनं बुद्धेः समाधिरभिधीयते ।

उमनस्कसमाधिस्तु सर्वचिन्ताविवर्जितम् ॥

Dakṣiṇāmūrtiśloka 9.30 p. 184.

अथ समाधिलक्षणम् । सर्वतत्त्वानां समावस्था निकृद्यमत्वमनायासस्थितिमत्त्व-
मिति समाधिलक्षणम् ॥

Gorakṣanātha: Siddha-siddhānta-paddhati 2.39 p. 13.

अम्बुसैन्धवयोस्साम्यं यदा भवति योगतः ।

तथात्ममनसोरैक्यं समाधिः सोऽभिधीयते ॥

यथा संक्षीयते शणो मानसञ्च विलीयते ।

तथा समस्तैकत्वं समाधिः सोऽभिधीयते ॥

इन्द्रियाणि मनोवृत्तिरपरोक्षेपयाहि सः (?) ।

अद्वयत्वं गते जीवे न मनो इन्द्रियाणि च ॥

न गन्धो न रसं रूपं न स्पर्शो न च निस्वनः ।

In Sanskrit we do not find the term daśaśīla. In Pāṇi.

sammat, maṭi, kṛma-kṛmi, mudita and paramārtha.

are slightly different: tapa, vrata, yoga, samādhi, śanti,

śila Agama Paṭi by N.D. Pandit (Dharmapala, Paṭi 1951) the daśaśīla

śīla, dhīra, dhīra, dhīra. In a modern work entitled Dasa

mudita, kṛma, kṛmi, tan dāśaśīla, śanta, śanti,

mudita, maṭi. Nāṇāsi p. 47 enumerates them as: tawēśa,

tapa, brata, samādhi, śānta, samata, kṛma, kṛmi, upēśa,

In Śāntara they are found under the generic term daśaparamārtha:

maṭi, kṛma-kṛmi, mudita, tawēśa (KBC. 2.455 a.v. daśaśīla).

are comprised: tapa, brata, yoga, samādhi, śānta, samata,

both the ten yamas and ten niyamas. Usually under this term

Under it Sylvain Lévi, Sanskrit Texts from Bāṇi p. 109, enumerates

28) Here daśaśīla comprises the five yamas and five niyamas.

27) DEF mawāṇi.

26) ADEF m.

25) Cg mawāṇi.

24) Cg mawāṇi.

23) ADF. mawāṇi, B mawāṇi, Cg mawāṇi, E mawāṇi.

22) E qum.

21) E m.

20-29) Cg mawāṇi.

19) A m, B m.

59]

quoted and commented upon by Dasgupta vol. 5 p. 126; and Ady Samkya

p. 17 (= Dutch trans. 189. 84 p. 460).

2) AF ०१०, Cg ०११, SHK ०१२.

3) ACDEF ०१०, Cg ०११, SHK ०१२.

4) Cg and SHK ० (G) ०१२.

5) A ०१०, BE ०१०, Cg ०११, DF ०१२.

6) ADF ०११, BE ०११, Cg ०११, SHK ०१२.

7) ACDEF and SHK ०११ (A ०११), Cg ०११.

8) W ०१२ (CDEF ०११) ०१२, SHK ०१२.

9) ACDF ०११, F ०११, Cg ०११, SHK ०१२.

10) B ०१२.

11) Cg ०१२.

12-13) Cg ०१२.

13) DEF ०१२.

14) A ०१२.

15-16) Cg ०१२.

16) ACg ०१२.

17) W ०१२.

The word calukalpama is new to OND. The four

Kalpamā are: (i) wuk, (ii) finawukam, (iii) pangawuk and

(iv) mangawuk. They correspond to the four categories of Nara-

pana Kaitā's comm. on Nigendakantā 1.2.13 p. 66: (i) paneya,

(ii) paneti, (iii) panāna, and (iv) panāti.

(18) DF ०१२, ACg ०१२.

it occurs and its constituent ten items are: "The dasasīla or ten items of good character (not "commandments") are: (1) pāṇātipātā veramanī, i.e. abstinence from taking life; (2) adinn'ādāna (from) taking what is not given to one; (3) abrahmacariyā adultery (otherwise called kāmesu micchā-cārā); (4) musāvāda telling lies; (5) pisuna-vācāya slander; (6) pharusa-vācāya harsh or impolite speech; (7) samphappalāpā frivolous and senseless talk; (8) abhijjhāya covetousness; (9) byāpādā malevolence; (10) micchādiṭṭhiyā heretic views." (W. Stede: The Pali Text Society's Pali-English Dictionary part VIII p. 171 s.v. sīla).

The present connotation of dasasīla as comprising the yamas and niyamas is only traceable in Kashmir Śaiva works where they are referred to as the dasavidha dharma:

अहिंसा सत्यमस्तेयं ब्रह्मचर्यमकल्कता ॥

अक्रोधो गुरुशुभ्रूषा शौचं संतोष आर्जवम् ।

एवं दशविधो धर्मो येनोक्तो धर्मकृत्तरः ॥ *Svacchandatantra 10.109^{cd}-1091 vol. 5B p. 452.*

अक्रोधो गुरुशुभ्रूषा शौचं संतोष आर्जवम् ॥

अहिंसा सत्यमस्तेयं ब्रह्मचर्यमकल्कता ।

एवं दशविधो धर्मः कथितस्तु वरानने ॥ *ibid. 11.144^{cd}-145 vol. 6 p. 86.*

[धार्यस्तेय्य]

अहिंसा² सत्यमस्तेय्य³ १

अक्रोधो गुरुशुभ्रूषा⁴ १

अहिंसा⁵ सत्यमस्तेय्य⁶ १

अहिंसा⁷ सत्यमस्तेय्य⁸ १८० ॥

61]

ඉප්පාදා පුප්පාදා¹⁰ 1

ඉප්පාදා පුප්පාදා පුප්පාදා 1

ඉප්පාදා පුප්පාදා¹¹ 1

ඉප්පාදා පුප්පාදා¹² 1 1 1 1 1

ඉප්පාදා¹³ පුප්පාදා¹⁴ පුප්පාදා¹⁵ 1 පුප්පාදා¹⁶ පුප්පාදා¹⁷ පුප්පාදා¹⁸ 1 පුප්පාදා¹⁹
 පුප්පාදා²⁰ 1 පුප්පාදා²¹ 1 පුප්පාදා²² 1 පුප්පාදා²³ 1
 පුප්පාදා²⁴ 1 පුප්පාදා²⁵ 1 පුප්පාදා²⁶ 1 පුප්පාදා²⁷ 1
 පුප්පාදා²⁸ 1 පුප්පාදා²⁹ 1 පුප්පාදා³⁰ 1 පුප්පාදා³¹ 1
 පුප්පාදා³² 1 පුප්පාදා³³ 1 පුප්පාදා³⁴ 1 පුප්පාදා³⁵ 1
 පුප්පාදා³⁶ 1 පුප්පාදා³⁷ 1 පුප්පාදා³⁸ 1 පුප්පාදා³⁹ 1
 පුප්පාදා⁴⁰ 1 පුප්පාදා⁴¹ 1 පුප්පාදා⁴² 1 පුප්පාදා⁴³ 1
 පුප්පාදා⁴⁴ 1 පුප්පාදා⁴⁵ 1 පුප්පාදා⁴⁶ 1 පුප්පාදා⁴⁷ 1
 පුප්පාදා⁴⁸ 1 පුප්පාදා⁴⁹ 1 පුප්පාදා⁵⁰ 1 පුප්පාදා⁵¹ 1
 පුප්පාදා⁵² 1 පුප්පාදා⁵³ 1 පුප්පාදා⁵⁴ 1 පුප්පාදා⁵⁵ 1
 පුප්පාදා⁵⁶ 1 පුප්පාදා⁵⁷ 1 පුප්පාදා⁵⁸ 1 පුප්පාදා⁵⁹ 1
 පුප්පාදා⁶⁰ 1 පුප්පාදා⁶¹ 1 පුප්පාදා⁶² 1 පුප්පාදා⁶³ 1
 පුප්පාදා⁶⁴ 1 පුප්පාදා⁶⁵ 1 පුප්පාදා⁶⁶ 1 පුප්පාදා⁶⁷ 1
 පුප්පාදා⁶⁸ 1 පුප්පාදා⁶⁹ 1 පුප්පාදා⁷⁰ 1 පුප්පාදා⁷¹ 1
 පුප්පාදා⁷² 1 පුප්පාදා⁷³ 1 පුප්පාදා⁷⁴ 1 පුප්පාදා⁷⁵ 1
 පුප්පාදා⁷⁶ 1 පුප්පාදා⁷⁷ 1 පුප්පාදා⁷⁸ 1 පුප්පාදා⁷⁹ 1
 පුප්පාදා⁸⁰ 1 පුප්පාදා⁸¹ 1 පුප්පාදා⁸² 1 පුප්පාදා⁸³ 1
 පුප්පාදා⁸⁴ 1 පුප්පාදා⁸⁵ 1 පුප්පාදා⁸⁶ 1 පුප්පාදා⁸⁷ 1
 පුප්පාදා⁸⁸ 1 පුප්පාදා⁸⁹ 1 පුප්පාදා⁹⁰ 1 පුප්පාදා⁹¹ 1
 පුප්පාදා⁹² 1 පුප්පාදා⁹³ 1 පුප්පාදා⁹⁴ 1 පුප්පාදා⁹⁵ 1
 පුප්පාදා⁹⁶ 1 පුප්පාදා⁹⁷ 1 පුප්පාදා⁹⁸ 1 පුප්පාදා⁹⁹ 1
 පුප්පාදා¹⁰⁰ 1

सर्वं ब्रह्मेति वै ज्ञानादिन्द्रियग्रामसंयमः ।

यमोऽयमिति संप्रोक्तोऽभ्यसनीयो मुहुर्मुहुः ॥

Tejobindūpaniṣad 1.17 (in The Yoga Upaniṣads p. 51).

देहेन्द्रियेषु वैराग्यं यम इत्युच्यते बुधैः ॥

Trisikhibrahmanopaniṣad, *Mantrabhāga* st. 28^{cd} (ibid. p. 128);

Avadhūtōpaniṣad (in The Minor Upaniṣads p.337).

यम इति. उपशमः सर्वेन्द्रियग्रयः अह्मरनिद्राशीतवातातपजयश्चैवं शनैः शनैः साधयेत्।

Gorakṣanātha : Siddha-siddhānta-paddhati 2.32 p.13.

शरीरसाधनापेक्षं नित्यं यत्कर्म तदमः ॥

Amarakosa 2.7.48 p. 264.

Passages enumerating the five yamas are:

अहिंसा स्वत्यास्तेय ब्रह्मचर्यापरिग्रहा यमाः ॥

Yogasūtra 2.30 (also quoted in comm. on Laṅkāśi-ghyaśūtra 1 vol. 1 p. 2).

अहिंसा सत्यमस्तेयब्रह्मचर्यपरिग्रहः ।

इति पञ्च यमाः सप्तमत्संविहौ नोपयोगिनः ॥

Tantrāloka 4.87 vol.3 p.94.

60-61]

अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहः ।

यम इत्युच्यते सद्भिः पञ्चवयवयोगतः ॥

Sivamahāpurāṇa 7 (*Vāyaviya-saṁhita*) 2. 37. 18 p. 514.

ब्रह्मचर्यमहिंसा च सत्यास्तेयपरिग्रहान् ।

संवेत योगी निष्कामो योग्यतां स्वं मनो नयन् ॥

एते धर्माः सन्निधमाः पञ्च पञ्च उन्नीर्तिताः ।

विशिष्टफलदाः कामे निष्कामाणां विमुक्तिदाः ॥

Viṣṇupurāṇa 6.7. 36, 38 (quoted in *Sarvadarsanasaṁgraha*

& *Patanjali-darśana* p. 137). In Calcutta ed. काम्या for कामे and

निष्कामानां for निष्कामाणां .

तपस्युपरमश्चैव यम इत्यभिधीयते ।

अहिंसा उद्यमो हेतुर्यमस्य यामिनां वराः ॥

सत्यमस्तेयमपरं ब्रह्मचर्यापरिग्रहौ ।

नियमस्यापि वै मूलं यम एव न संशयः ॥

Lingamahāpurāṇa 8.10-11 p. 14.

अस्तेयं ब्रह्मचर्यं च अलोभस्त्याग एव च ।

व्रतानि पञ्च भिक्षूणामहिंसा परमा त्विह ॥

ibid. 82.24 p. 184.

Dasa Sila Agama Bali by N.D. Pandit (Denpasar, Bali 1951)

p. 11 gives the following yama vrata: ahimsa, satya, asteya, brahma-chariya, subyavahara.

The Sanskrit stanza occurs twice in *Wratis'āsana* (st. 3 and 29) and in both places it is identical with our śloka.

In a number of places ten yamas are counted :

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दयार्जवम् ।

क्षमा धृतिर्मिताहारः शौचं चेति यमा दश ॥

Daśānopaniṣad 1.6 (in The Yoga Upaniṣads p.153); Varāṇhopaniṣad 5.12^{cd}-15^{ab} (ibid. p. 504).

तत्राहिंसासत्यास्तेयब्रह्मचर्यदयार्जवक्षमाधृतिर्मिताहारशौचानि चेति यमा दश ॥

Sāṇḍilyopaniṣad 1.1.4 (ibid. p. 519).

सत्यं दया धृतिः शौचं ब्रह्मचर्यं क्षमार्जवम् ।

मिताहारस्तथास्तेयमहिंसेति यमा दश ॥

Ahirkudhnya-saṁkīrtā 31.18 vol. 2 p. 292 .

आनृशंस्यं क्षमा सत्यमहिंसा दम आर्जवम् ।

प्रीतिः प्रसादो माधुर्यं मार्दवं च यमा दश ॥

Sylvain Lévi : Sanskrit Texts from Bati p. 109. This śloka

occurs in Uṛatīśāsana st. 24 with the v.l. dhyanam

for prīti, and mārdava for mārdavanam.

Dasgupta vol. 3 p. 29 gives the yamas and niyamas from Jayā-
khyā-saṁkīrtā.

Māṇḍalabrāhmaṇopaniṣad 1.1.3 (in The Yoga Upaniṣads p. 274)

is unique in reckoning four yamas, none of which is to be found

elsewhere: चतुर्विधयमः — शीतोष्णाहारनिद्राविजयः सर्वदा शान्तिर्निश्चलत्वं विषयेन्द्रिय-

निग्रहश्चेति यमाः ॥

Another out-of-the-ordinary reckoning of the yamas is
afforded by Dakṣiṇāmūrtiśloka 9.21-22 p. 180 :

60-61]

मनःप्रसादः सन्तोषो मौनमिन्द्रियनिग्रहः ।

दया दासिष्यमास्ति च यमार्जवं मार्दवं क्षमा ॥

भावशुद्धिरहिंसा च ब्रह्मचर्यं स्मृतीर्हृतिः ।

इत्येवमादयोऽन्ये च मनस्साध्या यमाः स्मृताः ॥

Also see Ślokaṅtara st. 15 n. 1 for more parallels: (i) for

FIVEFOLD yamas: V.S. Apte, Practical Skt. English Dict. 1912, s.v. yama;

Bharata's comm. on Manu, quoted in Śabdakalpadrūma s.v. yama;

Garuḍa-purāṇa ch. 230 quoted ibid. s.v. yama; (ii) for TENFOLD yamas:

Yājñavalkya 3.312 (NSP. ed. 1936 p. 478); V.S. Apte s.v. yama; Subhāṣitāvalī

ed. P. Peterson 1886 n. 2995 p. 496; Garuḍa-purāṇa ch. 105 quoted in

Śabdakalpadrūma s.v. yama; Śāringadhara-paddhati, dharmavivṛiti 10, quoted

in Ind. Spr. 949; Śarasamuccaya st. 265. Further compare Adj. Sāṅkhya

p. 14 (= Dutch trans. TBG. 84 p. 456).

2) W अक्षरान्तर (८६ स्त्र).

3) ADE लुप्तार्धव्युत्पन्न (७६ स्त्र), BF लुप्तार्धव्युत्पन्न (८६ स्त्र), CG लुप्तार्धव्युत्पन्न.

4) A अक्षरान्तर, B अक्षरान्तर, C अक्षरान्तर, D अक्षरान्तर, E अक्षरान्तर, F अक्षरान्तर.

D अक्षरान्तर.

5) AB अक्षरान्तर, CG अक्षरान्तर, DF अक्षरान्तर, E अक्षरान्तर.

6) ABCDF अक्षरान्तर, EG अक्षरान्तर.

7) ABDEF अक्षरान्तर, CG अक्षरान्तर.

8) ACG अक्षरान्तर, BDE अक्षरान्तर, F अक्षरान्तर.

9) Niyama is defined as follows:

सजातीयप्रवाहश्च विजातीयतिरस्कृतिः ।

नियमो हि परानन्दो नियमात्क्रियते बुधैः ॥

Tejobindūpaniṣad (in The Yoga Upaniṣads p. 51).

अनुरक्तिः परे तत्त्वे सततं नियमः स्मृतः ।

Trisikhibrahmanopaniṣad, Mantrabhāga 29^{ab} (ibid. p. 128);

Avadhūtōpaniṣad (in The Minor Upaniṣads p. 337).

नियम इति मनोवृत्तीनां नियमनमिति एकान्तवासो निःसंगतोदासीन्यं यथा-

प्राप्ति-संशुद्धिर्वैरस्यं गुरुचरणवस्त्रद्वयमिति नियमलक्षणम् ।

Gorakṣanātha: Siddha-siddhānta-paddhati 2.33 p. 13.

नियमस्तु स चत्कर्म नित्यमागन्तुसाधनम् ।

Amarakoṣa 2.7.48^{cd} p. 265.

Fivefold niyamas are:

शौचसंतोषतपःस्वाध्यायेश्वरभजिष्यानां नियमाः ॥

Yogasūtra 2.32 (also quoted in comm. on Laugākṣigṛhyasūtra 1 vol. 1 p. 2).

स्वाध्यायशौचसंतोषांसि नियतात्मवान् ।

कुर्वति ब्रह्मणि परं परस्मिन्प्रवणं मनः ॥

Viṣṇupurāṇa 6.7.27 (quoted in Sarvadarśanamāsaṅgraha

ḥ tāṭhājāladarśana p. 137). In Calcutta ed. तथा परं

शौचं तुष्टिस्तपश्चैव जपः श्रणिधिरेव च ।

इति पञ्च प्रभेदस्यानियमः स्वांशभेदतः ॥

Śivamahāpurāṇa 7 (Vāyaṅgya-saṁhitā) 2.37.19 p. 594.

The closest approach to our śloka is afforded by:

अक्रोधो गुरुशुश्रूषा शौचमाहारलाघवम् ।

अप्रमादश्च सततं यन्त्रैर् नियमाः स्मृताः ॥

quoted in Kullūka's comm. on Manu
4.204, NSP. ed. 1933 p. 168.

60-61]

अक्रोधो गुरुशुश्रूषा शौचमाहारलाघवम् ।

नित्यं स्वाध्याय इत्येते नियमाः प्रकीर्तिताः ॥ *Lingamahatmya* 88.25 p.184.

Wratisāsana has the same Sanskrit śloka twice (st.4 and 31)

as ours.

Dasa Sila Agama Bali by ND. Pandit p.11 gives the following niyama-brata: *śkoṣa*, *santoṣa*, *tapa*, *swadhya* or *gurusuśrūṣa*, *akrodha*

As in the *yamas*, here too *Mandalabrāhmaṇopaniṣad* 1.1.4 (in *The Yoga Upaniṣads* p.274) departs from the norm in reckoning nine niyamas: नवीननियमः — गुरुभक्तिः सत्यमार्गानुरक्तिः सुखागतवस्तुनृभवश्च तद्वस्त्व-

नुभवेन तुष्टिर्निसङ्गता एकान्तवासो मनोनिवृत्तिः फलानभिलाषो वैराग्यभावश्च नियमाः ॥

In a fairly large number of works, the *niyamas* number ten:

तपः संतोषमास्तिक्यं दानमीश्वरपूजनम् ।

सिद्धान्तश्रवणं चैव हीर्मतिश्च जपो व्रतम् ॥

एते च नियमाः प्रोक्तास्तान्वक्ष्यामि क्रमाच्छृणु ।

Darśanopaniṣad 2.1-2^{ab} (*ibid.* p.156); *Varāḥopaniṣad* 5.13^d-14

with v.l. in last line एते हि नियमाः प्रोक्ताः दशयैवं महामते (*ibid.* p.504).

तपःसन्तोषास्तिक्यदानेश्वरपूजनसिद्धान्तश्रवणहीर्मतिजपव्रतानि दश नियमाः ॥

Śāṇḍilyopaniṣad 1.2.1 (*ibid.* p.520).

शौचमिन्द्रिया तपो दानं स्वाध्यायोपस्थनिग्रहः ॥

व्रतोपवासमौनं च स्नानं च नियमा दश ।

Lingamahatmya 8.29^d-30^{ab} p.14; *Wratisāsana* st. 23.

सिद्धान्तश्रवणं दानं मतिरीश्वरपूजनम् ।

सन्तोषस्तप आस्तिक्यं हीर्मतिश्च तथा व्रतम् ॥

एते तु नियमाः प्रोक्ता दश योगस्य साधकाः ।

Ahikudhnya-samhitā 31.24-25^{ab} vol. 2 p. 293.

दानमिज्या तपो ध्यानं स्वाध्यायोपस्थनिग्रहम् ।

व्रतोपवासौ मौनं च स्नानं च नियमा दश ॥

Sylvain Lévi : Sanskrit Texts from Bali p. 109. Cf. Lingamāhā-

purāṇa 8.29^{cd}-30^{ab} p. 14 quoted above; Sārasamuccaya with v. p.

in quarter C व्रतोपवासमौनं च.

For some more parallels see Śeṣkāntara st. 15 n. 1: Yājñavalkya

3.313 NSP. ed. p. 478, Subhāṣitāvalī ed. P. Peterson 1886, no. 2996 p. 496; Atri

quoted in Apte s.v. nīyama; Sārasamuccaya st. 266. Also cf. Adji

Samkya p. 14-15 (= Dutch trans. TBSG. 84 p. 456).

10) ACG अक्षय्यार् (CG एतर्), CDFG अक्षय्यार्.

11) G अक्षय्यार्.

12-12) G अक्षय्यार् अक्षय्यार्.

13) ACEFG अक्षय्यार् (CG एतर्), B अक्षय्यार्, D अक्षय्यार्. Cf. the following:

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ Yogasūtra 2.35.

वेदोक्तेन उकारेण विना सत्यं तपोधन ।

कथेन मनसा वाचा हिंसा हिंसा न चान्यथा ॥

आत्मा सर्वगतोऽद्देष्टो न ग्राह्य इति या मतिः ।

सा चाहिंसा वरा प्रोक्ता मुने वेदान्तवेदिभिः ॥

Daśanupaniṣad 1.7-8 (in The Yoga Upaniṣads, p. 153).

तत्राहिंसा नाम मनोवाक्कायकर्मभिः सर्वभूतेषु सर्वदाक्लेशजननम् ।

Saṅgīdīyopaniṣad 1.1.5 (ibid. p. 519).

yogatattvapariṣad st. 29^{ab} (ibid. p. 369).

आत्मवत्सर्वभूतानां हितायैव प्रवर्तनम् ।

आहं सैषा समाख्याता या चात्मज्ञानसिद्धिदा ॥

अहिंसाप्येवमैषा द्विजगुर्वग्निपूजने ।

विधिना चादृशी हिंसा सात्वीहिंसा इति व्युत्ता ॥

Lingamahatpurāṇa 8.10^{cd}, 12, 20 p. 14.

औहिंसा वाङ्मनः कार्यैः परपीडा निवर्तन्म ॥

Atharvavedya-saṁhitā 31.23^{cd} vol. 2 p. 293.

Some OJ. parallels are:

විද්‍යුත් ආවේනික හඬකරුණකරුණ 1, Vratish'asana st. 3.

[illegible]

ৱাৰ্শিক ২ ৱাৰ্শিক প্ৰাপ্যৰ ১ ... ১০০
 ৱাৰ্শিক ১ ২ ৩ ৪ ৫ ৬ ৭ ৮ ৯ ১০ ১১ ১২ ১৩ ১৪ ১৫ ১৬ ১৭ ১৮ ১৯ ২০ ২১ ২২ ২৩ ২৪ ২৫ ২৬ ২৭ ২৮ ২৯ ৩০ ৩১ ৩২ ৩৩ ৩৪ ৩৫ ৩৬ ৩৭ ৩৮ ৩৯ ৪০ ৪১ ৪২ ৪৩ ৪৪ ৪৫ ৪৬ ৪৭ ৪৮ ৪৯ ৫০ ৫১ ৫২ ৫৩ ৫৪ ৫৫ ৫৬ ৫৭ ৫৮ ৫৯ ৬০ ৬১ ৬২ ৬৩ ৬৪ ৬৫ ৬৬ ৬৭ ৬৮ ৬৯ ৭০ ৭১ ৭২ ৭৩ ৭৪ ৭৫ ৭৬ ৭৭ ৭৮ ৭৯ ৮০ ৮১ ৮২ ৮৩ ৮৪ ৮৫ ৮৬ ৮৭ ৮৮ ৮৯ ৯০ ৯১ ৯২ ৯৩ ৯৪ ৯৫ ৯৬ ৯৭ ৯৮ ৯৯ ১০০

14) A quadrilateral, BDEF (DF produced), CG quadrilateral. of the following:

ब्रह्मचर्यप्रतिष्ठायां दीर्घलाभः ॥ *Yogasutra* 2.38.

कायेन वाचा मनसा स्त्रीणां परिविवर्जितम् ।

CC-0. In Public Domain. Funding by IKS-MoE

पुपुली १ गैलुपर १ गै लुका १ सपपैकाशी २ अङ्गुल पङ्कज्या ॥ ibid. st. 29.

अङ्गुलपङ्कज्या ॥

पुपुली १ गैलुपर १ गै लुका १

सपपैकाशी २ अङ्गुलपङ्कज्या ॥

अङ्गुलपङ्कज्या ॥ सपपैकाशी २ अङ्गुलपङ्कज्या ॥

अङ्गुलपङ्कज्या ॥ सपपैकाशी २ अङ्गुलपङ्कज्या ॥

पुपुली १ गैलुपर १ गै लुका १ सपपैकाशी २ अङ्गुलपङ्कज्या ॥

अङ्गुलपङ्कज्या ॥ सपपैकाशी २ अङ्गुलपङ्कज्या ॥

and its comm. Also see st. 140.

17) ABDEF जाकी.

18) A अङ्गुलपङ्कज्या, CDEFG अङ्गुलपङ्कज्या.

19) A अङ्गुलपङ्कज्या, CG अङ्गुलपङ्कज्या, BD अङ्गुलपङ्कज्या. In some Sanskrit works avyavaharika is replaced by aparigraha which is explained as follows:

अपरिग्रहस्यैव जन्मकथनासंबोधः ॥ Yogasūtra 2.39.

स्त्रियः सदा परित्याज्याः संग नैव च कारयेत् ।

कुण्डेषु यथा चित्तं तथा कुर्याद्विचक्षणः ॥

विष्णुत्रोत्सर्गकालेषु बहिर्भूमौ यथा मीतः ।

तथा कार्यं स्तौ चापि स्वदारे चान्यतः कुतः ॥

अंगारसदृशी नारी पृथकुम्भसमः पुमान् ।

तस्मान्नारीषु संसर्ग इतः परिवर्जयेत् ॥

भोगेन तृप्तिर्नैवास्ति विषयाणां विचारतः ।

तस्माद्विरागः कर्तव्यो मनसा कर्मणा गिरा ॥

न जातु कामः कामानामुपभोगेन शाम्यति ।

60-61]

हविषा कृष्णवर्त्मव भूय एवाभिवर्धते ॥

तस्मात्त्यागः सदा कार्यस्त्वमृतत्वाय योगिना ।

जीविरक्तो यतो मर्त्यो नानायोनिषु वर्तते ॥

त्यागेनैवामृतत्वं हि श्रुतिस्मृतिविदां वराः ।

कर्मणा पुनया नास्ति द्रव्येण द्विजसत्तमाः ॥

Lingamahāpurāṇa 8.21-27 p.14.

An *uratisāsana* *avyawahārika* is explained as follows:

अपुपपन्नगैश्च लोको जगती अपुपपन्नग १ श. 3.

अपुपपन्नगैश्च १ जगतीपुपपन्नग जगती १ जगती १ जगती १ जगती

पैव्य जगती पपपपपप १ जगती पैव्यपपपप १ श. 29.

20) CG जगतीपपपपपप १ जगतीपपपपपप.

21) CG जगतीपपपपपपपप, E ०पपप.

22) Cf. KBW. 4.633.

23) AB जगतीपपप, CDEG जगतीपप (a synonym of *astainya*), E जगतीपप.

Cf. the following: अस्तेय उतिष्ठायां सर्वरत्नोपस्थानम् ॥ *Yogasūtra* 2.37.

अन्यदीये तणे रत्ने काञ्चने मौक्तिकेऽपि च ।

मनसा विनिवृत्तिया तदस्तेयं विदुर्बुधाः ॥

आत्मन्यनात्मभावेन व्यवहारविवर्जितम् ।

यत्तदस्तेयमित्युक्तमात्मविद्विर्मलामुने ॥

Darśanopaniṣad 1.11-12 (in *The Yoga upaniṣads* p.154).

अस्तेयं नाम मनोवाक्कायकर्मभिः परद्रव्येषु निःस्पृहा ॥

Sāṇḍilyopaniṣad 1.1.7 (ibid. p. 519).

अनादानं परस्वानामापद्यपि विचारतः ।

मनसा कर्मणा वाचा तदस्तेयं समासतः ॥

Lingamahatmya 8.15p.14.

अस्तेयमस्पृहान्येषां विदे वाक्यायमानसैः ।

Ahirbudhnya-saṁhitā 31.23^{ab} vol. 2 p. 293.

अज्ञान्य लगेले जावे लेखु गे अष्टा की रूपकी १ लुका अ
खायेथ पद्यलुका लगेले १ ले कोलाग गुरु ॥ wratis'asana st. 3.

अज्ञान्य १ जावे अज्ञान्य कोला ॥ थापे १ ल १ कीपाकी पुष्टि
(hence onwards follows a Sanskrit sloka giving the eight kinds of thieves
along with the OS. comm.) ibid. st. 29. Also cf. Ślokaṅtara st. 15.

24) A जावेथ⁰, CG जावेथ⁰.

25) CG जावेथ⁰.

26-26) CG अष्टा की रूपकी १, E अष्टा की रूपकी १ पद्यलुका, D adds ॥.

27) E ० गुरु. Compare wratis'asana: अज्ञान्य लगेले जावे कोलाथकी
मुलाकी १ st. 4.

28) अज्ञान्य अ कोला १ जावे पद्यलुका लगेले गुरु १
पद्य लुका गे पुष्टि १ जावे पद्य गे अष्टा ॥ st. 31.

28-28) A ~ कोलाकी, B ~ मुलाकी, CG अष्टाकी.

29) ० गुरु (A ल, DF 2, CG 24). Compare wratis'asana: लुका लुका
लगेले गुरुपद्यलुकाकी येथ की मुलाकी की लुका १ लुकाकी
कोलाकी गे अष्टा १ अष्टाकीयेथ पुष्टि की गुरुपद्यलुकाकी येथलुकाकी
पद्यलुका ये लुका ॥ st. 4.

मुला लुका लुका लुका पुष्टि अष्टा १ लुका अष्टा
अष्टाकी गे अष्टा ये लुका १ अष्टाकीयेथ पुष्टि की पद्यलुकाकी गे

ප්‍රාග්ධන කළමනාකරු 1991 ටි ඉතිහාසි ප්‍රති

ਪਾਸਪਤ੍ਰ ਪ੍ਰਤੀਕ੍ਰਿਪਾ ਪ੍ਰਤੀਕ੍ਰਿਪਾ ੧

అంతిము సుఖము బాగు ॥

1. ශ්‍රී ලංකා ප්‍රජාතාන්ත්‍රික සමාජවාදී ජනරජයේ
 නීතිපද්ධතියේ ප්‍රධාන මූලධර්මයන් සහ
 අරමුණු සහතිකයක් ලෙස සලකා බැලීම.
 2. නීතිපද්ධතියේ ව්‍යුහගත කිරීම
 සහ නීතිපද්ධතියේ ව්‍යුහගත කිරීමේ
 අරමුණු සහතිකයක් ලෙස සලකා බැලීම.
 3. නීතිපද්ධතියේ ව්‍යුහගත කිරීම
 සහ නීතිපද්ධතියේ ව්‍යුහගත කිරීමේ
 අරමුණු සහතිකයක් ලෙස සලකා බැලීම.
 4. නීතිපද්ධතියේ ව්‍යුහගත කිරීම
 සහ නීතිපද්ධතියේ ව්‍යුහගත කිරීමේ
 අරමුණු සහතිකයක් ලෙස සලකා බැලීම.
 5. නීතිපද්ධතියේ ව්‍යුහගත කිරීම
 සහ නීතිපද්ධතියේ ව්‍යුහගත කිරීමේ
 අරමුණු සහතිකයක් ලෙස සලකා බැලීම.

3) A బాల్ $\frac{1}{2}$ గు, ACDF $\frac{1}{2}$ కు.

31) A C D F G 12^{mo}, B 1^{yr}, E 5^{mo} 1^{yr} 2^{yr}. Cf. the following:

शौचात्स्वाङ्गुगुप्सा परैरसंसर्गः ॥ *yogasūtra* 2.40.

स्वदेहमलनिर्मोक्षो मृज्जलाभ्यां मलमुने ।

यत्तच्छौचं भवेद्ब्राह्मं मानसं मननं विदुः ॥

अहं शुद्ध इति ज्ञानं शैचमाहुर्मनीषिणः ।

अत्यन्तमलिनो देहो देही न्यत्यन्तीनिर्मलः ॥

उभयोरन्तरं शक्वा कस्य शीघ्रं विधीयते ।

ज्ञानशान्तिं परित्यज्य बाह्ये यो रमते नरः ॥

स नृः आच्यनं त्यक्त्वा लोष्टं गृह्णाति सुव्रत । Darśanopaniṣad 1.20-22 (in The Yoga Upan. p. 155).

शौचं नाम द्विविधं बाह्यमाभ्यन्तरं चेति । तत्र मृज्जलाभ्यां बाह्यम् । मनःशुद्धि-
रन्तरम् । तदध्यात्मविद्यया लभ्यम् ।

Īśāndīyopaniṣad 1.1.14. (ibid. p. 519).

अहं ममेति विष्मृत्रलेपगन्धादिमोचनम् ।

शुद्धशौचमिति प्रोक्तं मृज्जलाभ्यां तु लौकिकम् ॥

चित्तशुद्धिकरं शौचं वासनात्रयनाशकम् ।

ज्ञानवैराग्यमृतोयैः क्षालनं शौचमुच्यते ॥

Maitreyopaniṣad 2.5-6 (in The Minor Upaniṣads p. 114-115)

शौचं सर्वेन्द्रियाणां च वैधर्म्यसु योग्यता ॥

Aṭhārbudhnyā-saṁhitā 31.20th vol. 2 p. 292.

बाह्यमाभ्यन्तरं प्रोक्तं शौचमाभ्यन्तरं वरम् ॥

सदावगाह्यः सलिले विशुद्धाः किं द्विजोत्तमाः ।

तस्मादाभ्यन्तरं शौचं सदा कार्यं विधानतः ॥

आत्मज्ञानाभ्यासि स्नात्वा सकृदालिप्य भावतः ।

मुवैराग्यमृदा शुद्धः शौचमेवं प्रकीर्तितम् ॥

शुद्धस्य सिद्धयो दृष्टा नैवाशुद्धस्य सिद्धयः ।

न्यायेनागतया वृत्त्या संतुष्टो यस्तु सुष्ठः ॥

Līngamahāpurāṇa 8.31st, 35-37 p. 14.

ज्ञानाय लगीं कीर्त्याय च यथा श्रेष्ठाय पदं विलम्बं न

कलम ॥ Anantīśāna 4.

श्रीश्रीय ये प्रे कीर्त्याय च यथा श्रेष्ठाय पदं विलम्बं न

ज्ञानाय लगीं कीर्त्याय च यथा श्रेष्ठाय पदं विलम्बं न

कलम कीर्त्याय च यथा श्रेष्ठाय पदं विलम्बं न

60-61
 2. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

37) F ප්‍රභව. Apramāda as a niyama occurs in Kullūka's comm.
 on Manu 4.204, NSP. ed. 1953 p.168. Compare Uratīśāsana - ආප්‍රමාද
 නමින් යැයි පැවසෙන්නා වූ ආප්‍රමාදය නම් එය පිළිබඳව කතාකරන්නා වූ
 ප්‍රමාදය නම් කියන බව ibid. st. 31.

38-36) "ආප්ති පිටි", CG ආප්තිපාදය පාඨයකි.

37) F ප්‍රභව. Apramāda as a niyama occurs in Kullūka's comm.
 on Manu 4.204, NSP. ed. 1953 p.168. Compare Uratīśāsana - ආප්‍රමාද
 නමින් යැයි පැවසෙන්නා වූ ආප්‍රමාදය නම් එය පිළිබඳව කතාකරන්නා වූ
 ප්‍රමාදය නම් කියන බව ibid. st. 31.

37) F ප්‍රභව. Apramāda as a niyama occurs in Kullūka's comm.
 on Manu 4.204, NSP. ed. 1953 p.168. Compare Uratīśāsana - ආප්‍රමාද
 නමින් යැයි පැවසෙන්නා වූ ආප්‍රමාදය නම් එය පිළිබඳව කතාකරන්නා වූ
 ප්‍රමාදය නම් කියන බව ibid. st. 31.

37) F ප්‍රභව. Apramāda as a niyama occurs in Kullūka's comm.
 on Manu 4.204, NSP. ed. 1953 p.168. Compare Uratīśāsana - ආප්‍රමාද
 නමින් යැයි පැවසෙන්නා වූ ආප්‍රමාදය නම් එය පිළිබඳව කතාකරන්නා වූ
 ප්‍රමාදය නම් කියන බව ibid. st. 31.

38) DF පිටි.

39) CG පාඨය, E පාඨය.

40) A ප්‍රමාදය, DEF ප්‍රමාදය.

41) A පාඨය, D පාඨය, E පාඨය.

60-61]

42) D ଶୁଦ୍ଧ.

43) AE ଠମ.

44-44) CG ଶୁଦ୍ଧ ପ୍ରାଣୀ ଅବସ୍ଥାରେ ଗର୍ଭ ଶୁଦ୍ଧ କରାଯାଏ.

45-45) ABDEF ଠମ.

46) CG ଘଟୁଅଛି.

47) ABCEG ନୁହେଁ, DF ଘଟୁଅଛି.

48) A : ଶୁଦ୍ଧ.

49) E ଶୁଦ୍ଧ.

50) DF ଶୁଦ୍ଧ.

51) CG ଘଟୁଅଛି.

52) ABDEF ଠମ.

53) D ଶୁଦ୍ଧ.

54) ABDEF ଠମ.

55) F ଶୁଦ୍ଧ.

56) CG ଠମ.

57) A ଶୁଦ୍ଧ, CDG ଶୁଦ୍ଧ.

58-58) CG ନୁହେଁ.

59) ABDEF ଠମ.

60) CG ଶୁଦ୍ଧ.

61-61) ADF ଠମ.

62) ACEG ଶୁଦ୍ଧ.

63) CG ଶୁଦ୍ଧ.

64) CG ଶୁଦ୍ଧ. Annapurnopanisad agrees with CG in making the turya stage

to be jīvan-mukti (see n. 65).

[60-61]

64) ABDEF ही.

65) ACG दैर्घ्यमज्ञा (Aज्ञा). Darśanopaniṣad 1.3 (in The Yoga Upaniṣads p.152) agrees with our text in pointing to the eightfold yoga as the means of attaining emancipation in our very life:

भगवन्कृहि मे योगं साष्टाङ्गं सप्रपञ्चकम् ।

येन विज्ञानमात्रेण जीवन्मुक्तो भवाम्यहम् ॥

In Annapūrnopaniṣad 2.13 (in The Sāmānya Vedānta upaniṣads p.40)

the quaternary (turiya) stage is jīvan-mukti, and the post-quaternary (turiyātita) stage is videhamukti.

66) W om. The definition, characteristics, description, exaltation etc. of jīvan-mukti are given in a large number of Sanskrit works, e.g. Tejokindopaniṣad 4.1-32 (in The Yoga Upaniṣads p.74-78); Dhyānabindopaniṣad st. 86-90 (ibid. p.205); Yogakundalyupaniṣad 3.33 (ibid. p.335); Varāhopaniṣad 2.41-43^{ab}, 4.21-30 (ibid. p.476, 496-7); Annapūrnopaniṣad 2.26-34, 3.1-8, 4.1-13, 5.1-10 (in The Sāmānya Vedānta Upaniṣads pp.44, 48, 53-55, 69); Mahopaniṣad 2.42-62, 6.46-49 (ibid. pp. 248-250, 335); Nārada-parivrajakopaniṣad 6th upadeśa (in The Minor Upaniṣads p.168); Nirvānopaniṣad (ibid. p. 226); Pratyabhijñāhṛdayasūtra 16 p. 36; Vijñānabhairava st. 142 p.128; comm. on Svacchandatantra 2.146 vol.1 p.83; Tantrāloka 37.32 vol.12 p.402.

A very interesting fourfold division of the jīvan-muktas is given in the Varāhopaniṣad 4.12 (in The Yoga Upaniṣads p.493): चतुर्विधाः

जीवन्मुक्ताः — भूमित्रयेषु विहरन् मुमुक्षुर्भवति । तुरीयभूत्यां विहरन् ब्रह्मविद्भवति ।

62]

પન્ચમૂલ્યાં વિહરન્ બ્રહ્મવિદ્વરો મવતિ । ષષ્ઠમૂલ્યાં વિહરન્ બ્રહ્મવિદ્વરીયાન્ મવતિ ।
 સપ્તમૂલ્યાં વિહરન્ બ્રહ્મવિદ્વરિષ્ઠો મવતિ ॥

67) CG અપ.

68) CG add દાહોગ્રાહી.

69) BE સુભા.

70) CG અપહી જ્યજુર્ગેગ સુભો.

71) CG અપુષ્ઠી.

72) CG ઔરુગ્રાહીગ મે.

73) Not in ONW. and indexes to the critical editions of OJ. texts.

74) ACDEFG દાહો.

75) A addo ગપર.

76-76) A પહુ તપપહી (omits સુભા).

77) CG પહુ શીભો.

78) CG ગુ.

79) A સુભા.

80) A om.

[અક્ષર]

1. અગ્નિ 2. અપરુક્ષામિ² 1૧. અપરુક્ષામિ³ 2. અપરુક્ષામિ⁴ 1અપરુક્ષામિ⁵ અપરુક્ષામિ⁶ અપરુક્ષામિ⁷ 1અપરુક્ષામિ⁸ અપરુક્ષામિ⁹ 11 12 13

મુક્ષિય 1 અપરુ 1 અપરુ 1 અપરુ 1 અપરુ 1 અપરુ 1 અપરુ 1

62]

तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं
 च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक् च स्पर्शयितव्यं च
 वाक् च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं
 च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कृत-
 व्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च घ्राणश्च विधारयितव्यं च ॥

This passage is immediately followed by the enumeration of the seer, the toucher, the hearer, the smeller, the taster, the perceiver, the knower, the doer, the thinking self, the person.

It is significant that like our text here too, the five cosmic elements (correlated with the five organs of perception), mind and intellect are followed by their corresponding perceivers:

Wrhaspatitattva		Bṛāhmaparaśara	
st. 62	st. 63	4.8	4.9
अरणी	आता	घ्राणं च घ्रातव्यम्	घ्राता
तौयम्	रसयिता	रसश्च रसयितव्यम्	रसयिता
तेजः	द्रष्टा	चक्षुश्च द्रष्टव्यं च	द्रष्टा
मासतः	स्पर्ष्टा	त्वक् च स्पर्शयितव्यं च	स्पर्ष्टा
आकाशः	श्रोता	श्रोत्रं च श्रोतव्यं च	श्रोता
बुद्धिका	बोद्धा	बुद्धिश्च बोद्धव्यं च	बोद्धा
मनः	मन्ता	मनश्च मन्तव्यं च	मन्ता

- 9) CG सुखलुपि, ३ सुखलुपि.
 10) ADF ज्ञ.
 11) AB DEF om.

¹ 'ସ୍ତ୍ରୀ' ଓ 'ସଂସ୍କୃତ' ଓ ।

² 'ସ୍ତ୍ରୀ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ ।

³ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ ।

⁴ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ ।

⁵ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ⁶ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ⁷ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ⁸ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ⁹ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ¹⁰ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ¹¹ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ¹² 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ¹³ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ¹⁴ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ¹⁵ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ¹⁶ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ¹⁷ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ¹⁸ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ¹⁹ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ²⁰ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ²¹ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ²² 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ²³ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ²⁴ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ । ²⁵ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ ।

²⁶ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ 'ସଂସ୍କୃତ' ଓ ।

1-1) ଓ 'ସଂସ୍କୃତ' (CG) ଓ 'ସଂସ୍କୃତ' (ADE) ଓ 'ସଂସ୍କୃତ' (CG) ।

2-2) ABDEF ଓ 'ସଂସ୍କୃତ' (ADE) ଓ 'ସଂସ୍କୃତ' (CG) ଓ 'ସଂସ୍କୃତ' (ADE) ।

3-3) ABDEF ଓ 'ସଂସ୍କୃତ' (ADE) ଓ 'ସଂସ୍କୃତ' (CG) ଓ 'ସଂସ୍କୃତ' (ADE) ।
tathā is put as a stop-gap which is hardly satisfactory.

4-4) ABDF ଓ 'ସଂସ୍କୃତ' (ADE) ଓ 'ସଂସ୍କୃତ' (CG) ଓ 'ସଂସ୍କୃତ' (ADE) ।
Here kasmāt and its v.l. tasmāt are also misfits, as no reasons have been adduced for the name saptāgni. They are replaced by iti. Saptāgni like saptāṅga is a samāhāradvandra, neuter singular in form.

63]

The compound saptāgni is not found in MW., ONW. KBW.
 3.297 and Goris p.109 refer to saptāgni from the Septabhuwana,
 but they do not reckon the seven constituent parts.

The seven perceivers are enumerated in the Bras'nopaniṣad
 4.9 without any generic term: एव हि द्रष्टा शृण्व श्रोता घ्राता रसयिता मन्ता
 वेदा कर्ता विज्ञानात्मा पुंसवः स परेऽक्षर आत्मनि संश्लिष्टो ॥ (see n.8 on st.62).

Fire (agni) is kindled by the kindling-sticks (samidh) and
 the sense-organs are stimulated by their stimulants. Thus fire and
 the sense-organs and kindling-sticks and the stimulants figuratively
 stand on a par. This simile gives an appellation to our
 present classification viz. the seven senses are designated as the
 seven fires (saptāgni) and the seven stimulants as the seven
 kindling-sticks (sapta samidhah). While Wsk. enumerates the seven
 categories under the appellation saptāgni, Devapāla's bhāṣya on
Laugākṣigṛhyasūtra 46,47 vol.2 pp. 150, 164 recounts them under the term
sapta samidhah:

त्रेयं पेयं च दृश्यं च स्पर्शं श्रोतव्यमेव ।

मन्तव्यमथ वेदव्यं ताः सप्त समिधौ मताः ॥

Also cf. Sivapurāṇa 38.10 : द्रष्टा शृण्व च स पिता मन्ता वेदा तथैव च ॥

5) ॐ शुक्र.

6) A om.

7) A adds रत्न (for रत्न).

8) ॐ ००० (EFG ०००).

- 9) C & G om.
- 10) AB ଓଞ୍ଜି , DF ଓଞ୍ଜି , E ଓଞ୍ଜି.
- 11) ABE ଓଞ୍ଜି , CDFG ଓଞ୍ଜି . ଓ. Nrsimhottaratāpanīyopaniṣad §2 (in the collection
ईशादिविंशोत्तरशतोपनिषदः , NSP. 1948, p. 228).
- 12) B ଓଞ୍ଜି , E ଅଲଞ୍ଜି , F ଓଞ୍ଜି.
- 13) C ଓଞ୍ଜି.
- 14) A ଅଲଞ୍ଜି , E ଅଲଞ୍ଜି.
- 15) AB ଗୁଞ୍ଜି , C & G ଗୁଞ୍ଜି , DEF ଗୁଞ୍ଜି.
- 16-18) C & G om.
- 17) B ଓଞ୍ଜି.
- 18) B ଓଞ୍ଜି.
- 19) ABDEF ଗୁଞ୍ଜି , C & G ଗୁଞ୍ଜି.
- 20) D ଓଞ୍ଜି.
- 21) C ଓଞ୍ଜି.
- 22) C & G ଓଞ୍ଜି.
- 23) C & G ଗୁଞ୍ଜି.
- 24) C & G ଓଞ୍ଜି.
- 25) B & G ଗୁଞ୍ଜି.
- 26) DEF ଓଞ୍ଜି.

[ସମାପ୍ତି]

କଲ୍ୟାଣ¹ ସାମାନ୍ୟ² ଗୁପ୍ତ³ ।
 ଗୁପ୍ତ³ ଗୁପ୍ତ⁴ ଗୁପ୍ତ⁵ ।
 ସମାପ୍ତି⁶ ଗୁପ୍ତ⁷ ଗୁପ୍ତ⁸ ।
 ସମାପ୍ତି⁹ ଗୁପ୍ତ¹⁰ ଗୁପ୍ତ¹¹ ॥ ८ ॥

1) 6 ବର୍ଷ.

3) ω 121 (ABE 24).

5) CG ବାହ୍ୟ , E ଅନ୍ତର୍ଗତ .

7) ACDFG $\frac{0.54}{29}$. The compound saptamyta is not found in MW., ONW.,

8) D धनञ्जय (for Sanskrit nibadhyate).

୧) CQ ଟାକ୍ସି ଲିଖିଥିଲା (the word has been spelt with xi to avoid sandhi)

୧୦) ABDEF ଗୁମାସ୍ତା, CQ ଗୁମାସ୍ତା.

୧୧) D ଶିଶିଂ.

୧୨) CQ ଶାସ୍ତ୍ରୀ.

୧୩) CQ ଘରାଣା.

୧୪) ADF ସିରିସା.

୧୫) A ଟାକ୍ସି.

୧୬) CQ ଶିକ୍ଷକ, F ଶିକ୍ଷିତ.

୧୭) DF ସିରିସା, A ସିରିସା.

୧୮) ABDEF ଶିକ୍ଷକ, CQ ଶିକ୍ଷକ.

୧୯) DF ଗୁମାସ୍ତା.

୨୦) AB ସିରିସା, DEF ସିରି(କ)ସା.

୨୧) CQ ଟାକ୍ସି.

୨୨) CQ ଶିକ୍ଷକ.

୨୩) G ଘରାଣା.

୨୪-୨୫) A ଶିଶି, E ଶିଶି.

୨୬) DF ଗୁମାସ୍ତା.

୨୭) ACQ ଶାସ୍ତ୍ରୀ.

୨୮-୨୯) A ଘରାଣା ଲିଖିଥିଲା, CQ ଘରାଣା ଲିଖିଥିଲା.

୩୦) A ଟାକ୍ସି.

୩୧) ABDEF ଶିକ୍ଷକ.

୧. ଘରାଣା^୧ ଲିଖିଥିଲା^୨
 ଲିଖିଥିଲା^୩ ଗୁମାସ୍ତା^୪
 ଘରାଣା^୫ ଲିଖିଥିଲା^୬
 ଲିଖିଥିଲା^୭ ଗୁମାସ୍ତା^୮

65]

[illegible]

- 1) A අනුමාන.
 - 2) C අනුමාන, C අනුමාන.
 - 3) A අනුමාන, BDF අනුමාන, C අනුමාන, E අනුමාන.
 - 4) ABDF අනුමාන, C අනුමාන, E අනුමාන.
 - 5) A අනුමාන, BDEF අනුමාන (F අනුමාන), C අනුමාන.
 - 6) A අනුමාන, BDEF අනුමාන (B අනුමාන), C අනුමාන.
- උ. stavacintāmani st. 26 p. 34 :

मन्त्रेभ्यः भवाम्बोधौ निलये द्वावयादसाम् ।

भक्तिचिन्तामणिं शर्वं ततः शस्य न किं जितम् ॥

and Sivasūtravārtika 2.10.46 p.40; note 23 on Mahārthamañjarī st.36
p.82; Bhāropahāra st. 42 p. 39 (Kashmir Series of Texts and Studies no.13).

- 7) CG ବିଜ୍ଞାପନା.

8-8) A om. श्री, CG om. , E श्री २१ च्छि च्छि च्छि च्छि . In quarter a of the Sanskrit stanza agni is Siwa. In OJ. the two have been compounded into siwāgni. The word siwāgni does not occur in MW.,

but it is quite common in OT. e.g.: Agastya-parwa BK9. deś 90 [66
pp. 355 l. 25, 356 l. 3, 20. (and the note on BK9. deś 91 p. 410); Brahmanḍa-
purāṇa p. 121 l. 4 (and the note on p. 286), Nāruci pp. 81 l. 22, 27, 29,
85 l. 6, 13, 13 l. 16, Bhīṣma-parwa p. 56 l. 20, Karawāṣṭra p. 160 l. 20,
185 l. 20, Kidung Harṣa-wijaya 6.88^a p. 173, 6.92^a p. 174, Hariwaṁśa 40.5 p. 70.

9) CG ୨^୦.

10) E ଭୃଗୁପଦ.

11) CG ମଧୁକ.

12) BDEF ଭୃଗୁପଦ.

13) DF ମୃ.

14) A add ଭୃଗୁ.

15) CG ଅଭିଭାବ.

16) A ବି.

17) AE ଅଭିଭାବ.

18) BDEF ବି.

19) ABDEF ପ୍ରାଚୀନ.

20) F ଶୃଙ୍ଗ.

[ଭୃଗୁପଦ]

¹ଭୃଗୁପଦ ²ପଦ୍ମପଦ ³ସପ୍ତ 1

ଅଭିଭାବ³ ପ୍ରାଚୀନ 2 1

ପ୍ରାଚୀନ⁴ ଅଭିଭାବ⁵ 1

ଅଭିଭାବ⁶ ପ୍ରାଚୀନ⁷ 11 11 11

૧૫૭ અર્ચીકામ લગણ ૧ ૧૫૮ પાશીકામ લગણ ૧ ૧૫૯ ડાલકામ લગણ ૧^૮ ૧૬૦ પુશ્ચી લગણ ૧ ૧૬૧ પુશ્ચીકામ લગણ ૧^{૧૦} ૧૬૨ પાશીકામ લગણ ૧^{૧૧} ૧૬૩ પાશીકામ લગણ ૧^{૧૨} ૧૬૪ પાશીકામ લગણ ૧^{૧૩} ૧૬૫ પાશીકામ લગણ ૧^{૧૪} ૧૬૬ પાશીકામ લગણ ૧^{૧૫} →

1) Compare the following:

અણિમા લયિમા ચૈવ મરિમા પ્રાપ્તિરેવ ચ ।

પ્રાકામ્યચ્ચ તથેશિતં વશિત્વચ્ચ તથા પરમ ॥

યચ્ચ કામાવસાયિત્વં ગુણાનેતાનનેશ્વરાન્ ।

પ્રાપ્નોત્યેતાન્ નરજ્ઞેષ્ઠ પરનિર્વાણસૂચકાન્ ॥

Mārkaṇḍeyapurāṇa 40.29,30 quoted in comm. on Saṁkhyā-tattvakaumudī p.126.

અણિમા મરિમા ચૈવ લયિમા પ્રાપ્તિરેવ ચ ॥

ઇચ્છા કામાવસાયિત્વં તથા પ્રાકામ્યમેવ ચ ।

ઇશિત્વં ચ વશિત્વચ્ચ અમરત્વં ચ તે ગતાઃ ॥

ઇન્દ્રાદયસ્તથા દેવાઃ કામિકવ્રતમાસ્થિતાઃ ।

ઇશ્વર્યં પરમં પ્રાપ્ય સર્વં અસ્થિતેજસઃ ॥

Līṅgamahāpurāṇa 34.20^{cd} 22 p.54. St. 27.1-12 p.295 give

the vyūha-configurations of each one of the eight āśvarīyas

અણિમા લયિમા પ્રાપ્તિઃ પ્રાકામ્યં મરિમા તથા ।

ઇશિતા વશિતા ચૈવ તથા કામાવસાયિતા ॥

Bhānujī Dīkṣita's comm. on Amarakośa 1.1.36^{ab} p.16.

अणिमा लघिमा चैव महिमा प्राप्तिरेव च ॥

प्राक्काम्यञ्च तथेशित्वं वशित्वं यदुदाहृतम् ।

यत्रकामावसायित्वमणिमाद्यष्टकं स्मृतम् ॥

Śvacchandatantra 10. 1072^{cd}, 1073 vol. 5B p. 443-4.

अणिमा लघिमा चैव महिमा प्राप्तिरेव च ॥

प्राक्काम्यं च तथेशित्वं वशित्वञ्च ततः परम् ।

यत्रकामावसायित्वमष्टमं परिकीर्तितम् ॥

ऐश्वर्यमष्टधा चैव कथितं तु वरानने ।

ibid. 11. 149^{cd}—151^{ab} vol. 6 p. 88. It also enumerates the

anaiśvaryas in 10. 157-158 p. 90.

अणिमा महिमा मूर्तेर्लघिमा प्राप्तिरिन्द्रियैः ।

प्राक्काम्यं स्मृतदृष्टेषु शक्तिपेरणमीशिता ॥

गुणेष्वसङ्गे वशिता यत्कामस्तदवस्यति ।

quoted in Nārāyaṇakantha's comm. on *Śaṅkhyakārikā* 23 p. 22

(Haridas Sanskrit Series no. 132, Banaras 1953).

Dakṣiṇāmūrtistotra 10.8 p. 196 adds garimā and excludes yatra-

kāmāvasāyitva: अणिमा महिमा चैव गरिमा लघिमा तथा ।

प्राप्तिः प्राक्काम्यमीशित्वं वशित्वञ्चाष्टसिद्धयः ॥

Śaṅkarācārya's bhāṣya on *Lalitātristotrat* 10 (Madras 1949 p. 29)

too reckons garimā among the eight *aiśvaryas* omitting yatrakāmā-

अणिमा महिमा लघ्वी गरिमा प्राप्तिरीशिता ।

प्राक्काम्यं च वशित्वं च यत्र कामाः परागताः ॥

In *Śivamahāpurāṇa* 2 (*Rudrasaṁhita*). 1. 11. 45-47 p. 51, yatrakāmā-

CC-0. In Public Domain. Funding by IKS-MoE

8-8) A om.

9) W ପ୍ରକାଶିତ.

10) A adds ୧୩୩୩ ଶବ୍ଦ ୧ (which was omitted in its proper place at ୪)

11) ABDEF ୨୦, C ୨୧.

12-12) DF om., ABE ପ୍ରକାଶିତ.

13) ACFG ଶବ୍ଦପ୍ରକାଶିତ, BDE ସଂସ୍କୃତ (ସଂସ୍କୃତ) ପ୍ରକାଶିତ.

14) D om.

15-15) ABDEF om., C ୨୨ ଶବ୍ଦ ମାତ୍ର. All the seven aiswaryas are introduced by nihan tang ... ngaranya. In keeping therewith we have supplied nihan tang.

[ଶବ୍ଦମାଳା]

୧ ଅଧ୍ୟାୟର ୧ମ ଅଧ୍ୟାୟର ୧

ଅଧ୍ୟାୟ ୨ ଅଧ୍ୟାୟ ୩ ଅଧ୍ୟାୟ ୪

ଅଧ୍ୟାୟର ୫ମ ଅଧ୍ୟାୟର ୬ମ

ଅଧ୍ୟାୟର ୭ମ ଅଧ୍ୟାୟର ୮ମ ୯ମ ୧୦ମ

ଅଧ୍ୟାୟ ୮ ଅଧ୍ୟାୟର ୯ମ ଅଧ୍ୟାୟର ୧୦ମ ଅଧ୍ୟାୟର ୧୧ମ ଅଧ୍ୟାୟର ୧୨ମ ଅଧ୍ୟାୟର ୧୩ମ ଅଧ୍ୟାୟର ୧୪ମ ଅଧ୍ୟାୟର ୧୫ମ ଅଧ୍ୟାୟର ୧୬ମ ଅଧ୍ୟାୟର ୧୭ମ ଅଧ୍ୟାୟର ୧୮ମ ଅଧ୍ୟାୟର ୧୯ମ ଅଧ୍ୟାୟର ୨୦ମ ଅଧ୍ୟାୟର ୨୧ମ ଅଧ୍ୟାୟର ୨୨ମ ଅଧ୍ୟାୟର ୨୩ମ ଅଧ୍ୟାୟର ୨୪ମ ଅଧ୍ୟାୟର ୨୫ମ ଅଧ୍ୟାୟର ୨୬ମ ଅଧ୍ୟାୟର ୨୭ମ ଅଧ୍ୟାୟର ୨୮ମ ଅଧ୍ୟାୟର ୨୯ମ ଅଧ୍ୟାୟର ୩୦ମ ଅଧ୍ୟାୟର ୩୧ମ ଅଧ୍ୟାୟର ୩୨ମ ଅଧ୍ୟାୟର ୩୩ମ ଅଧ୍ୟାୟର ୩୪ମ ଅଧ୍ୟାୟର ୩୫ମ ଅଧ୍ୟାୟର ୩୬ମ ଅଧ୍ୟାୟର ୩୭ମ ଅଧ୍ୟାୟର ୩୮ମ ଅଧ୍ୟାୟର ୩୯ମ ଅଧ୍ୟାୟର ୪୦ମ ଅଧ୍ୟାୟର ୪୧ମ ଅଧ୍ୟାୟର ୪୨ମ ଅଧ୍ୟାୟର ୪୩ମ ଅଧ୍ୟାୟର ୪୪ମ ଅଧ୍ୟାୟର ୪୫ମ ଅଧ୍ୟାୟର ୪୬ମ ଅଧ୍ୟାୟର ୪୭ମ ଅଧ୍ୟାୟର ୪୮ମ ଅଧ୍ୟାୟର ୪୯ମ ଅଧ୍ୟାୟର ୫୦ମ ଅଧ୍ୟାୟର ୫୧ମ ଅଧ୍ୟାୟର ୫୨ମ ଅଧ୍ୟାୟର ୫୩ମ ଅଧ୍ୟାୟର ୫୪ମ ଅଧ୍ୟାୟର ୫୫ମ ଅଧ୍ୟାୟର ୫୬ମ ଅଧ୍ୟାୟର ୫୭ମ ଅଧ୍ୟାୟର ୫୮ମ ଅଧ୍ୟାୟର ୫୯ମ ଅଧ୍ୟାୟର ୬୦ମ ଅଧ୍ୟାୟର ୬୧ମ ଅଧ୍ୟାୟର ୬୨ମ ଅଧ୍ୟାୟର ୬୩ମ ଅଧ୍ୟାୟର ୬୪ମ ଅଧ୍ୟାୟର ୬୫ମ ଅଧ୍ୟାୟର ୬୬ମ ଅଧ୍ୟାୟର ୬୭ମ ଅଧ୍ୟାୟର ୬୮ମ ଅଧ୍ୟାୟର ୬୯ମ ଅଧ୍ୟାୟର ୭୦ମ ଅଧ୍ୟାୟର ୭୧ମ ଅଧ୍ୟାୟର ୭୨ମ ଅଧ୍ୟାୟର ୭୩ମ ଅଧ୍ୟାୟର ୭୪ମ ଅଧ୍ୟାୟର ୭୫ମ ଅଧ୍ୟାୟର ୭୬ମ ଅଧ୍ୟାୟର ୭୭ମ ଅଧ୍ୟାୟର ୭୮ମ ଅଧ୍ୟାୟର ୭୯ମ ଅଧ୍ୟାୟର ୮୦ମ ଅଧ୍ୟାୟର ୮୧ମ ଅଧ୍ୟାୟର ୮୨ମ ଅଧ୍ୟାୟର ୮୩ମ ଅଧ୍ୟାୟର ୮୪ମ ଅଧ୍ୟାୟର ୮୫ମ ଅଧ୍ୟାୟର ୮୬ମ ଅଧ୍ୟାୟର ୮୭ମ ଅଧ୍ୟାୟର ୮୮ମ ଅଧ୍ୟାୟର ୮୯ମ ଅଧ୍ୟାୟର ୯୦ମ ଅଧ୍ୟାୟର ୯୧ମ ଅଧ୍ୟାୟର ୯୨ମ ଅଧ୍ୟାୟର ୯୩ମ ଅଧ୍ୟାୟର ୯୪ମ ଅଧ୍ୟାୟର ୯୫ମ ଅଧ୍ୟାୟର ୯୬ମ ଅଧ୍ୟାୟର ୯୭ମ ଅଧ୍ୟାୟର ୯୮ମ ଅଧ୍ୟାୟର ୯୯ମ ଅଧ୍ୟାୟର ୧୦୦ମ

67]

1-1) Compare the following:

અનિમા - અણુભાવઃ યતઃ શિલામપિ પ્રવિશતિ ।

Sāṅkhyatathvakaumudī on Sāṅkhyakārikā 23 p. 126.

અત્યન્તમણુષ્ઠ પ્રાણિજ્વાલત્વેન પ્રવેશનમ્ ।

અણિમાસંદ્રમૈશ્વર્યં વ્યાપ્તસ્ય પરમાત્મનઃ ॥

Dakṣiṇāmūrtistotra 10.9 p. 196.

અણિમા ક્ષણમાત્રેણાતિસૂક્ષ્મભાવઃ ।

Śaṅkarācārya's bhāṣya on Lalitātrīṣatīstotra 10 (ed. Madras 1949) p. 29.

અણિમા શરીરસ્ય સૂક્ષ્મતાકરણે સામર્થ્યમ્ ।

Kṣemarāja's comm. on Svacchandatantra 10. 1072^{cd} vol. 5B p. 444.

તત્ર અણોમવિઃ 'શ્મનિચ' (૫/૧/૧૨૪) ॥

Bhānuji Dikṣita's comm. on Amarakośa 1.1.36^{ab} p. 16

અણીજ્વાલ ના પે અણે ચક્ષુ ગૈભલે ૧ પુલગ્યેણી ચક્ષુ ગૈભલ્યેણી ૧

Nawaruci p. 51. Also cf. Adji Saṅkya p. 5 (= Dutch trans. 1934.84 p. 443)

AB ચુચુગ્ચાય ચક્ષુ(Aજા) જ્વાલે, DEF ચુચુગ્ચાયુ(Eજી)ય ચક્ષુ(Eજા) જ્વાલમ્,

CG ચક્ષુગ્ચાય ચક્ષુજ્વાલ (for su-sūkṣma compare અતિસૂક્ષ્મભાવઃ in

Śaṅkarācārya's bhāṣya on Lalitātrīṣatīstotra 46 p. 29.

2) ω ચુ(જ્જ)ય.

3) CG જ્જી.

4) A ચક્ષુગ્ચાય, BDEF ચક્ષુ(Bજા)ચુ(જ્જ)ય, CG ચક્ષુગ્ચાય.

5-5) ω અજીજ્વાલ(ACG જા)જીજ્વાલગૈભલ. The final -n of animā reflects thebase animān (cf. st. 68 n. 6).

6) AB EF ચક્ષુ, CG ચક્ષુ, D ચક્ષુ.

7) D ગુણગણત્રી (DEF જી) ગુણગણત્રી (DEF જી).

8) D અપરિણામ.

9) D અં.

10) A અં.

11) CG અં.

12) DF અં.

13) CG અં.

14) ABDE ગુ. Vacaspathiśra in his Sāṃkhyatattvakaumudī p.126 employs this

simile for explaining prakāmya: પ્રકામ્યમિચ્છાનમિચ્છાતઃ, યતો મૂમાવુન્મજ્જીત

નિમજ્જીત ન, યથોદકે ।

15) ACG અં.

16-16) A અં અં, CG અં અં.

17) CG અં.

18) A અં, CG અં. cf. Sāṃkhyatattvakaumudī p.126 : અણુભાવઃ યતઃ શિલા-
મપિ પ્રવિરતિ ।

19-19) A અં, CG અં.

20-20) A અં, CG અં, E અં.

[અંકગણત્રી]

1. પુણ્યગણત્રી 2. ગુણગણત્રી 3. અંકગણત્રી

4. અંકગણત્રી 5. અંકગણત્રી 6. અંકગણત્રી

7. અંકગણત્રી 8. અંકગણત્રી 9. અંકગણત્રી

10. અંકગણત્રી 11. અંકગણત્રી 12. અંકગણત્રી

68]

⁷અણુખા ⁸જીભપાખી ⁹કીંગ ¹⁰ગી ¹¹અણુખા ¹²પ્રથમી ¹³પાવત્તી
¹⁴જાડી ¹⁵જાપુખા ¹⁶પા ¹⁷પા ¹⁸જાપુખા ¹⁹જાપુખા ²⁰જાપુખા ²¹જાપુખા ²²જાપુખા
²³જાપુખા ²⁴જાપુખા ²⁵જાપુખા ²⁶જાપુખા ²⁷જાપુખા ²⁸જાપુખા ²⁹જાપુખા ³⁰જાપુખા
³¹જાપુખા ³²જાપુખા ³³જાપુખા ³⁴જાપુખા ³⁵જાપુખા ³⁶જાપુખા ³⁷જાપુખા ³⁸જાપુખા
³⁹જાપુખા ⁴⁰જાપુખા ⁴¹જાપુખા ⁴²જાપુખા ⁴³જાપુખા ⁴⁴જાપુખા ⁴⁵જાપુખા
⁴⁶જાપુખા ⁴⁷જાપુખા ⁴⁸જાપુખા ⁴⁹જાપુખા ⁵⁰જાપુખા ⁵¹જાપુખા ⁵²જાપુખા
⁵³જાપુખા ⁵⁴જાપુખા ⁵⁵જાપુખા ⁵⁶જાપુખા ⁵⁷જાપુખા ⁵⁸જાપુખા ⁵⁹જાપુખા
⁶⁰જાપુખા ⁶¹જાપુખા ⁶²જાપુખા ⁶³જાપુખા ⁶⁴જાપુખા ⁶⁵જાપુખા ⁶⁶જાપુખા
⁶⁷જાપુખા ⁶⁸જાપુખા ⁶⁹જાપુખા ⁷⁰જાપુખા ⁷¹જાપુખા ⁷²જાપુખા ⁷³જાપુખા
⁷⁴જાપુખા ⁷⁵જાપુખા ⁷⁶જાપુખા ⁷⁷જાપુખા ⁷⁸જાપુખા ⁷⁹જાપુખા ⁸⁰જાપુખા
⁸¹જાપુખા ⁸²જાપુખા ⁸³જાપુખા ⁸⁴જાપુખા ⁸⁵જાપુખા ⁸⁶જાપુખા ⁸⁷જાપુખા
⁸⁸જાપુખા ⁸⁹જાપુખા ⁹⁰જાપુખા ⁹¹જાપુખા ⁹²જાપુખા ⁹³જાપુખા ⁹⁴જાપુખા
⁹⁵જાપુખા ⁹⁶જાપુખા ⁹⁷જાપુખા ⁹⁸જાપુખા ⁹⁹જાપુખા ¹⁰⁰જાપુખા

1) Elsewhere it is defined as:

लविमा तूलवस्त्राचवोत्पादनशक्तत्वम् ।

Ksennarāja's comm. on Svachhandatantra 10.1072 vol. 5 B p. 444.

महामेरुसमाङ्गस्य समुद्ररजकर्मणि ।

योगिनस्तूलतुल्यत्वं लविमानं विदुर्बुधाः ॥

Dakṣiṇāmūrtistotra 10. 11 p. 197.

लविमा - लघुमावः, यतः सूर्यमरीचीनालम्ब्य सूर्यलोकं गच्छति ।

Sāṅkhyatattvakaumudī on Sāṅkhyakārikā 23 p. 126.

लविमा ल १ २ ३ ४ ५ ६ ७ ८ ९ १० ११ १२ १३ १४ १५ १६ १७ १८ १९ २० २१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४० ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००

જાપુખા ચાપણ १ Nawaruci p. 51. Also cf. Adji Sankya p. 5 (= Rutch trans. TBG. 54 p. 443).

2-2) ABDEF જુગુજુ (BDજુગુ)પ, CG જુગુજુ પખા.

3) A જાપુજાપ, BDEF જાપુજાપ (DEજાપ) પ, CG જાપુજાપ.

4-4) w જાપુજાપજાપજાપજાપ (CGજા) Ka and ta are confused in a

number of places. Cf. તૂલતુલ્યત્વમ in Dakṣiṇāmūrtistotra and

लविमा तूलवस्त्राचवोत्पादनशक्तत्वम् in comm. on Svachhandatantra (both quoted in n. 1).

- 5) A १२२२२, BCEG १२२२२, DF १२२२२.
- 6-6) २ २२२२२ (ACG २) २. The final २ of laghimā in the ms. reflects the base laghiman.
- 7-7) CG २२२२२२.
- 8) ACG २२२२२, D २२२२.
- 9) ABDEF २२२.
- 10) CG २२२२२.
- 11) DG २२२.
- 12) BD २२२२, AEF २२२२.
- 13-13) CG २२ २. २ २२ with २ in A in the next two occurrences.
- 14) A २२२.
- 15) The 'seven isles' are enumerated in the following:

सप्तद्वीपा तथा पृथ्वी नदीपर्वतसंकुला ।

समुद्रैः सप्तभिश्चैव सर्वतः समलंकृता ॥

जम्बूः प्लक्षः शाल्मलिश्च कुशः कौञ्चस्तथैव च ।

शक्रा पुष्करनामा च द्वीपास्त्वभ्यन्तरे क्रमात् ॥

सप्तद्वीपेषु सर्वेषु सांबः सर्वगणैर्वृतः ।

नानावेषपरी भूत्वा सान्निध्यं कुसते हरः ॥

Lingamahākāvya 46.1-3 p.73.

अथ सप्त समुद्राः सप्तद्वीपाः कथ्यन्ते । मञ्जायां जम्बूद्वीपः अस्मिन् शक्तिद्वीपः

शिरासु सूक्ष्मद्वीपः त्वष्टुः कौञ्चद्वीपः रोमसु गोमयद्वीपः नखेषु श्वेतद्वीपः भांसे (अस्मिन्)

प्लक्षद्वीपः एवं सप्त द्वीपाः ॥

Gorakṣanātha: Siddha-siddhānta-paddhati 3.7 p.15.

68]

See also OT. Brāhmāṇḍapurāṇa p. 68 etc., and w. Kiefel:

Die Kosmographie der Indier, Bonn u. Leipzig 1920, p. 57ff.

Ziesenis, Studien zur Geschichte des Sivaismus I, BK9.

deel 98 p. 185, enumerates seven isles as: jambudvīpa, śāṅkhadvīpa, kusadvīpa, krauñcadvīpa, śālmālidvīpa, gomedhadvīpa, puṣkaradvīpa.

Gaṇapati-tattva p. 64, Tattvajñāna leaf 15, Goris pp. 97, 110, 130 merely refer to the saptadvīpa. It is curious that ONW. does not contain this compound.

16) The 'seven underworlds' are described as:

पृथिवी चांसरिहं च स्वर्गहर्जन एव च ।
 तपः सत्यं च सप्तैते लोकास्त्वण्डोद्भवाः शुभाः ॥
 अधस्तादत्र जैतेषां द्विजाः सप्त तलानि तु ।
 महातलादयस्तेषामधस्तान्नरकाः क्रमात् ॥
 महातलं हेमतलं सर्वरत्नोपशोभितम् ।
 प्रासादैश्च विचित्रैश्च भवस्यायतनैस्तथा ॥
 अन्तेन च संयुक्तं मुचुकुन्देन धीमता ।
 नृपेण बलिना चैव पातालस्वर्गवासिना ॥
 शैलं रसातलं विष्टाः शार्करं हि तलातलम् ।
 पीतं सुतलमित्युक्तं वितलं विद्रुमप्रभम् ॥
 सितं ह्यतलं तच्च तलं यच्च सितेतरम् ।
 द्धमायास्तु यावद्विस्तारो ह्यधस्तेषां च सुवताः ॥

Līṅgamahāpurāṇa 45. 8-13 p. 72.

दशसाहस्रमेकैकं पातालं मुनिसत्तम ।

अतलं वितलं चैव सुतलं च रसातलम् ॥

तलं तलातलं चाग्र्यं पातालं सप्तमं मतम् ।

भूमेर्यस्सप्त लोका इमे ज्ञेया विचक्षणैः ॥

Sivamahāpurāṇa 6 (Umāssāhita). 13.22-23 p. 423. Hereafter

the denizens of these seven underworlds are described in detail.

According to the Śaṅkara school of Vedānta (Paṇḍita vol. 2

p. 76) seven underworlds are: atala, vitala, sutala, rasātala, tālātala, mahātala and pātala. Also compare W. Kirfel, o.c. p. 144 ff.

whence it appears that the names of these underworlds as given in the purāṇas are subject to variation.

दीप्ताक्षी खे अप्पल्लव्याय लज्जि १ लज्ज्याय १ प्रेक्षाय (मोक्षपं)
१ प्रेक्षाय १ अल्लव्याय १ सुखाय १ लज्ज्याय १ श्रमव्याय १ Tattvājñāna 14/15.

जायि सुखायि. दीप्तायि १

अल्लायि ख्यु अर्ज्याय २ १

अल्लायर्ज्याय रिप्यायि १

लज्ज्यायि ख्यु अप्पल्लव्याय ११ (Goris: लज्ज्याय्यायि अप्पल्लव्याय).

Bhuvanasaṁkṣepa (quoted in Goris p. 97).

Saptabhūwana (Goris p. 69, 110) has the following seven patales:

अल्लव्याय १ लज्ज्याय १ प्रेक्षाय १ सुखाय १ श्रमव्याय १ अल्लव्याय १ लज्ज्याय १

Also cf. Ziesenis: Studien zur Geschichte des Sivaismus I,

BK9. deel 98 p. 185, OJ. Rāmāyaṇa 19.12 (ONW.) and Adj. Saṅkya p. 33

(= Dutch trans. TBG. 84 p. 478).

17) ८६ ०१११ १.

69]

18-18) A om. કો, DF ગુણ કોલમ્બો, E ગુણ, It occurs in Korawā'srama.

In Sanskrit it is found as सुवनाडक in Kādambarī (PW.).

19) ACG પેચાણ, BDEF પેચા (પેચા)જા.

20) B પેચાણ.

21) DEF જા.

22) A om.

[અર્પણમ]

¹અર્પણમ ²પ્રણામ ³સ્વપ્રણામ ⁴અર્પણમ

અર્પણમ અર્પણમ અર્પણમ ⁵અર્પણમ

અર્પણમ ⁶અર્પણમ અર્પણમ ⁷અર્પણમ

⁸અર્પણમ અર્પણમ અર્પણમ ⁹અર્પણમ

¹⁰અર્પણમ અર્પણમ ¹¹અર્પણમ અર્પણમ ¹²અર્પણમ અર્પણમ ¹³અર્પણમ અર્પણમ

1) Elsewhere mahimā is explained as:

महिमा महत्त्वोत्पादनशक्तता ।

Kṣemarāja's comm. on Svacchandatantra 10.1072 vol. 5 B p. 444.

महिमा महतो भावः, यतो महत् भवति ।

Sāṅkhyatattvakaumudī on Sāṅkhyakārikā 23 p. 126.

ब्रह्माण्डशिवान्तायाः षट्त्रिंशत्तत्त्वसंहतेः ।

පළමු පාඨයේ දී, පුද්ගලිකත්වය, පුද්ගලිකත්වය, පුද්ගලිකත්වය, පුද්ගලිකත්වය, පුද්ගලිකත්වය

प्राप्तिरङ्गुल्यग्रेण चन्द्रोदेः ।

Shanuji Dikshita's comm. on Amarakosa 1.1.36^{ab} p. 16.

ਪ੍ਰਾਪਤਿ ਨਾਮ ਪ੍ਰੋ ਬਰਾਹਮਣੀ ਯੁਗਮ ਪ੍ਰੋ ਅੰਗੁਲਿਕਾ ਨਾਮੁ ਨਾਮੁ
ਨਾਮੁ । Nawaruci p. 51. Also cf. Adji Sankya p. 5 (Dutch Trans. TBG. 84 p. 143).
ADEF ਅੰਗੁਲਿਕਾ (DF ਯੁਗਮ) ਪੰਥਾ (Aਧ) ਪੰਥਾ (Aਧ), B ਅੰਗੁਲਿਕਾ ਪੰਥਾ ਪੰਥਾ,
CG ਅੰਗੁਲਿਕਾ ਅੰਗੁਲਿਕਾ.

2-2) ਯ ਅੰਗੁਲਿਕਾ (Aਧ) ਪੰਥਾ ਪੰਥਾ (F ਯ) ਅੰਗੁਲਿਕਾ.

3) ਯ ਯਿ (CG ਯਿ) ਅੰਗੁਲਿਕਾ (CG ਯੁ) ਯਿ (CG ਯ, DF ਯ) ਪ੍ਰਾਪਤਿ (A ਯੁ).

4) ਯ ਪ੍ਰਾਪਤਿ ਕਾਧਾ (CG ਯ) ਯੁ.

5) CG add danda.

6) ACG ਯੁਗਮਿਕਾ (A adds danda), BDEF add danda.

7-7) A ਯੁਗਮਿਕਾ ਯੁਗਮਿਕਾ, CG ਯੁਗਮਿਕਾ ਯੁਗਮਿਕਾ ਯੁਗਮਿਕਾ ਯੁਗਮਿਕਾ.

8) BD ਯੁਗਮਿਕਾ ਯੁਗਮਿਕਾ, CG ਯੁਗਮਿਕਾ ਯੁਗਮਿਕਾ.

9) CG ਯੁਗਮਿਕਾ.

10) E ਯੁਗਮਿਕਾ.

11) A ਯੁਗਮਿਕਾ.

12) F ਯੁਗਮਿਕਾ.

13) A ਯੁਗਮਿਕਾ.

14) A ਯੁਗਮਿਕਾ.

15-15) CG om.

16-16) A om. ਯੁਗਮਿਕਾ, CG ਯੁਗਮਿਕਾ ਯੁਗਮਿਕਾ, E om. ਯੁਗਮਿਕਾ.

17) CG ਯੁਗਮਿਕਾ.

18) ACDFFG ਯੁਗਮਿਕਾ. This compound is new to MW., ONW., and indexes to the critical editions of OJ. texts.

19) A ਯੁਗਮਿਕਾ, CG ਯੁਗਮਿਕਾ.

- [ପ୍ରବନ୍ଧ]

$^1\text{အ}^2\text{ဇာ}^3\text{ဘ}^4\text{ဗ}^5$ ဗျဉ်^3 ဘု^4 ပိ^5 ,

ပျံ့နှံ့ ပြန့်ပွား ယနေ့တိုင်

မာရ်ဗုဒ္ဓိ မာရ်ဗုဒ္ဓိ ဂုဏ်^၆ ၊

પ્રભાટી⁷ મધ્યહ્નપ્રાટી⁸ ॥ ૧૧ ॥

୧୩. ଧର୍ମର ସ୍ୱରୂପ ଓ ଧର୍ମର ଗୁଣ ଓ ଧର୍ମର
 ଧର୍ମର ଗୁଣ ଓ ଧର୍ମର ଗୁଣ ଓ ଧର୍ମର ଗୁଣ
 ଧର୍ମର ଗୁଣ ଓ ଧର୍ମର ଗୁଣ ଓ ଧର୍ମର ଗୁଣ

စိယာဝါရီ နှင့် ကုသိုလ်^{၁၃} အကျဉ်း^{၁၄} ၁ →

4) Another text prākāmya is explained as:

प्रकाशमिच्छानभिधातः, यतो भूमाबुभज्जाति निभज्जाति च, यथादके ।

sāṅkhyatattvakaumudī on sāṅkhyakārikā 23 p. 126.

પ્રાકાશ્યમેકસ્યેવ યુગપન્નાનાશરીરકરણે શક્તતા ।

Kṣemarāja's comm. on Svacchandatantra 10.1073 vol. 5B p.444.

આકાશગમનાદીનામન્યાસાં સિદ્ધિસંપદામ્ ।

સ્વેચ્છામાત્રેણ સંસૃષ્ટિઃ પ્રાકાશ્યમભિધીયતે ॥

સ્વશરીરપ્રકાશેન સ્મરચિનાં પ્રકાશનમ્ ।

પ્રાકાશ્યમિદમેશ્વર્યમિતિ કેચિત્ પ્રચક્ષતે ॥

Dakṣiṇāmūrtistotra 10.14-15 p.197-8.

પ્રાકાશ્યમપ્રતિહતકામનાવત્ત્વમ્ , વાચ્સ્પત્યર્થપ્રાપ્તિરિત્યર્થ ।

Saṅkharācārya's bhāṣya on Lalitātrisatistotra 10 p.29.

પ્રાકાશ્યસ્ય માત્ર સ્વેચ્છાનભિષ્ણતઃ ।

Bhānuji Dikṣita's comm. on Amarakośa 1.1.36^{ab} p.16.

પ્રાકાશ્ય ત ૧ જાપત્ત રોગ અક્ષયગર્ભાત્ ૧ પુદ્ગલ્ય જાલી

૧જાપત્તર સ્તે દાગ્ધાત્ ૧ મુદ્ગપત્તે બહુ જાપત્ત્યજાલી ૧ જાપત્તજાલી ૧ પેદા

ચેત્તર સ્તે જાલી જાપત્તર ॥ Nawaruci p.51. Also cf. Adji Saṅkya p.5

(= Dutch Jans. TBG. 84 p.443).

2) AB અક્ષયગર્ભ , CDEFG અક્ષ (F જાપ) જા (E જા) પ.

3) ADEF ંજી , CG જુજા.

4) CG ગપ.

5-5) A પુપચ્છા જાપત્ત , CG પુપચ્છાજાપત્ત , DF પુપચ્છાજાપત્ત ,

BE પુપચ્છાજાપત્ત .

6-6) A જાપત્તજાપત્ત જુજી ગપ , BE જાપત્તજા (E જા) ~ , CG જાપત્ત જા

જુજી ગપ , DF જાપત્તજા ~.

7) બ પ્રાકાશ્ય (ACFG જાપ).

8) A સ્વેચ્છાજાપત્ત , CG ંજી , E સ્વેચ્છા.

9) CG જાપત્તજા.

- [ਭੁਧੀਯ]

၁။ ဘုရားရှိခိုးချစ်ပါသည်။
 ၂။ ဘုရားရှိခိုးချစ်ပါသည်။
 ၃။ ဘုရားရှိခိုးချစ်ပါသည်။
 ၄။ ဘုရားရှိခိုးချစ်ပါသည်။
 ၅။ ဘုရားရှိခိုးချစ်ပါသည်။
 ၆။ ဘုရားရှိခိုးချစ်ပါသည်။
 ၇။ ဘုရားရှိခိုးချစ်ပါသည်။
 ၈။ ဘုရားရှိခိုးချစ်ပါသည်။
 ၉။ ဘုရားရှိခိုးချစ်ပါသည်။
 ၁၀။ ဘုရားရှိခိုးချစ်ပါသည်။

[illegible]

ଶିଳ୍ପୀ ଓ ପଞ୍ଜିତ୍ରୀ ମାତ୍ର" →

1) Jāsitra is described in other texts as follows:

ईशित्वम्, यतो भूतभौतिकानां प्रभवस्थितिलयानामीडे ।

Sāṃkhya tattvakaumudī on Sāṃkhya kārikā 23 p. 126.

इशित्वमैश्वर्यम् । Kṣemarāja's comm. on Svacchandatantra 10.1073 vol. 5^B p. 444.

हस्तेन चन्द्रमण्डलपदैरुज्ज्वल इति । इन्द्रादीनामापि उरक्ता ।

Sarikkarācārya's bhāṣya on Lalitātrīṣṭīśloka 10 p. 29.

इतिनो भावः 1 तत् (२.१.११९) । उक्तम् । येन स्थावरा अप्याशङ्कारिणः ।

Bhānuji Dikṣita's comm. on Amarakośa 11.26^{ab} p. 16

The closest parallel is afforded by *Dakṣiṇāmūrtīśloka* 10.16 p. 198 :

स्वेच्छामात्रेण लोकानां स्थायिस्थित्यन्तकरोत् ।

सूर्यादीनां नियोजकत्वमीशित्वमभिधीयते ॥

एतत्सिद्धं च १ पुं खण्डाखी १ पुं जाखी खण्डाखी १ खण्डा

अक्षुप लखी १ अक्षुप पण्डाखी १ *Nāṣaruci* p. 51. Also cf. *Adji Sankya* p. 6

(= Dutch Trans. TBG. 84 p. 443).

ADF °ङ्ग , BE लुङ्ग (E लुङ्ग) लुङ्गपिङ्गु रस्यङ्ग , CG °लुङ्ग रस्यङ्ग .

2) AE खण्डाखी , CG खण्डा .

3) ° ल पर पखी .

4) B रङ्ग , CG रङ्गार .

5) A BE °ङ्गपखी , CG पण्डाखीपखीपि , DF °ङ्गपखीपखी .

6) ° लुङ्ग (D लुङ्ग) .

7) ADEF लुङ्गपण्डाखी , B °ङ्ग , CG लुङ्ग रङ्गार .

8-8) A लुङ्गपण्डाखी , BE लुङ्गपण्डाखी , CG लुङ्गपण्डाखी , DF लुङ्गपण्डाखी (E लुङ्ग) रङ्गार .

9) A °ङ्ग , CG रङ्ग १ रङ्गार .

10) AE लुङ्ग , BF लुङ्ग , CG लुङ्गपिङ्गु रस्यङ्ग , D लुङ्गपिङ्गु रस्यङ्ग .

11) AB EF लुङ्ग , CG °ङ्ग .

12) ABDEF om.

13) C E G °ङ्ग .

14) CG रङ्गार .

15) B D F add danda.

16) A B om.

[ଅନୁସନ୍ଧ୍ୟା]

၁။ ဘုရား ၂။ ဘုရား၏ ၃။ ဘုရား၏ ၄။

പരിഷ്കാരി⁵ യശ്വരാജൻ⁶ ॥ സത്യ ॥

ପ୍ରେ ସିଂହାସନ^୭ ଗୁଣାଗୁଣା ଗୁଣାଗୁଣା^୮ ଓ ପୁଣି^୯
 ଉପର ସିଂହାସନ^{୧୦} ଗୁଣାଗୁଣା ଗୁଣାଗୁଣା^{୧୧} ଓ ପୁଣି^{୧୨}
 ଓ ସିଂହାସନ^{୧୩} ଗୁଣାଗୁଣା ଗୁଣାଗୁଣା^{୧୪}

តើមាន ២ ឯកសារ ១០ ២២ ។ \rightarrow

1) Elsewhere it is defined as:

वशित्वम्, यतो भूतभौतिकं वशीभवत्यवश्यम् ।

Saṁkhyatathvakaumudī on Saṁkhyakārikā 23 p. 126.

वाशिलं भूतवशीकारः ।

kṣemarāja's comm. on Svacchandatantra 10. 1073 vol. 5B p. 444.

सलोकपालास्सर्वेऽपि लोकाः स्ववशावर्तिनः ।

तदे श्वर्यं वशित्वारव्यं सुलभं शिवयोगिनाम् ॥

Dakṣiṇāmūrtistotra 10. 17 p. 198.

वरित्वं सर्वलोक वशीकरण सामर्थ्यम् ।

Śaṅkarācārya's bhāṣya on Lalitātriśatistotra 10 p. 30.

वशिष्ठो भावो वशिष्ठा । यथा भूमावप्युन्मज्जनिमज्जने ।

Bhānuji Dikṣita's comm. on Amarakośa 1.1.36^{ab} p. 16.

ପଞ୍ଜିକା ଇ. ସ୍ତ୍ରୀ ସିଂହାରାଜୀଂ ଶରଦାଂ ଗୁପ୍ତାଂ ଶ୍ରୀ
 ଶ୍ରୀମାତାଂ, ଅସିଂହାଂ ଶ୍ରୀ ଶ୍ରୀ, ଅସିଂହାଂ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ

398

[illegible]

ଦିଲ୍ଲୀର ଅଲ୍‌ଫୁଲ୍‌ସିନ୍ଦ୍‌ର ଶି. ଆସର ୧ ଲାଗିରୁ ଯାହା ଲୁଣ୍ଠିତ କରି

ယဉ်ကျေးမှု ဗဟိုဌာန^{၆၅} တွင် အလုပ်သမား^{၆၆} စာပေနှင့် ဂန္ထဝင်^{၆၇} စာပေ

68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92.

[1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92.]

1) This category is not constant in all the works, being replaced there by garimā. It is defined as:

यत्र कामानवसायित्वं संकल्पमात्राद्देशकालस्वभावव्यवहितवस्तुनिश्चयः । भोग्यसामान्य-

गुणत्रयभोक्तृत्वात्पुंसोऽपि तद्गुणत्रयच्छायायोगाद्गुणवत्त्वम् ।

Ksemaraśa's comm. on Svacchandatantra 10.1073 vol. 5 B p. 444.

यच्च कामानवसायित्वं सा सत्यसङ्कल्पता, येन यथास्य सङ्कल्पो भवति शेषेषु, तथैव भूतानि भवन्ति । अन्येषां मनुष्याणां निश्चयाः निश्चेतव्यमनुविधीयन्ते, योगिनस्तु निश्चेतव्याः पदार्था निश्चयम् ।

Sāmkhyatattvakaumudī on Sāmkhyakārikā 23 p. 126-7.

कामानवशेते । शीङ्गः (अ. आ. से.) णिनिः (३।२।७८) । कामानवसायिनो भावः सत्यसङ्कल्पता । स्यतेः (द्वि. प. अ.) णिनिना (३।२।७८) दन्त्यमध्यं (कामानवसायिता) ऋश्चिन्मन्यते ।

Bhānuji Dikṣita's comm. on Amarakoṣa 1.1.36^{ab} p. 16.

74]

यत्र कामाः परागताः, काम्यन्त इति कामाः विषयाः यत्र यस्मिन् ऐश्वर्ये
सीते परागताः बहिर्भूता भवन्ति, विषयणामनुभवाभावेऽपि, तज्जन्यसुखवत्त्वमाप्त-
कामत्वमित्यर्थः ।

Saṅkharācārya's bhāṣya on Lalitātrisatīśloka 10 p.30.

पञ्चदशपर्यायैः च १ पुं चयुषी कुर्यादिति गी मन्त्र
आत्मनः १ चैतन्यस्य च योगे गी येषुजास्तु १ Nawaruci p.52. Also cf.

Adji Saṅkya p.6 (= Dutch trans. TBG.84 p.444).

२) A पञ्चदश, CG पञ्च पञ्च, DF ०२५.

३) ० युषी.

४) ACG ०वाद्यपत्तं, BDE ०द्यज(ए प)त्तं, F ०वाद्यजत्तं.

५) ACG योग

६) CG ०द्यज.

७) ACG ०द्यज.

८) ABDEF लुङ्गिका के (which can be लुङ्गिका के ?)

९) ० वा (BE वा) द्यजत्तं (० द्यजत्तं).

१०) ABDEF के.

११) A लुङ्गिका, CG ० वा लुङ्गिका.

१२) DF लुङ्गिका.

१३) A के.

१४) CG लुङ्गिका.

१५) CG गी.

१६) ABE के.

१७) DF लुङ्गिका.

१८) DEF लुङ्गिका.

(a) The Yogasūtra 1.30 enumerates the following nine obstacles which
distract the mind of one who performs yoga : व्याधिस्त्यानसंशयप्रमादालस्य-

विरतिर्ग्रान्तिर्दर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तोऽन्तवायाः ॥

Dr. P. C. Bagchi in his work, India and China (中印千年史, Calcutta 1944) p.182 refers to a Chinese work by King-sheng (京聲) entitled Che Chan king pi yao king (治禪病秘要經) i.e. "The Method of Curing the Disease Concerning Meditation" compiled (or translated?) from Indian sources in 455 A.D. It gives a description of the nervous system within the body, and deals with heart- and nerve-diseases which generally arise from outside shock or disturbance in course of meditation.

20-20) ABDEF om.

2) ABE ලක්ෂ්‍ය, CDFG ලක්ෂ්‍ය.

22) BE 11 (double danda).

23-23) A am., CG ସିନିଆର ମାମୁ.

24) A ବୁଲି.

25) F ବାମ୍ବୁଲର ଧାଗୀ.

26) B $\frac{1}{2}$.

27) D ଅଧିକ.

2) B અક્ષત્રપાત્રી, CEG અભાગી (E) ની.

2) A කැඩුණු, B කැඩුණු, C ඉවුණු, DEFG කැඩුණු.

30) ADF गायत्री, w add danda.

3) D గురించి , D repeats : బి రూపంగా , అ , చుట్టూ అ రూపు ముద్రా
అవుతుంది , అంటే అనుభవించాల్సి వచ్చే అనుభవం ఇది గురించి "

32) E um.

33-33) F arrangement, DF 2170000 for pure, F η for η .

74]

34) A ප්‍රථම , B ද්විතීය , C ත්‍රිතීය , D චතුර්තීය , E ප්‍රමුඛ , F ප්‍රතිපාදන.

35) C G මගින්.

36) DEF මගින්.

37) C G මගින් , D ප්‍රතිපාදන.

38) A මධ්‍යස්ථ , C G ප්‍රතිපාදන මගින් , DF add danda.

39) ABDEF මගින් (සුරු ලකුණ).

40-42) E මගින්.

41) A ප්‍රතිපාදන , D ප්‍රතිපාදන.

42) C G මගින්.

43-45) E මගින් ගැලපේ.

44) ABDE මගින් , CFG මගින් (G නැති) ප්‍රතිපාදන.

45) C G මගින්.

46) A ප්‍රතිපාදන , C G ප්‍රතිපාදන මගින් , DEF ප්‍රතිපාදන.

46a) C G මගින්.

47) C G මගින්.

48) B ප්‍රතිපාදන.

49) A මධ්‍යස්ථ , BDE මගින් , C G මගින් ප්‍රතිපාදන , F මධ්‍යස්ථ - ප්‍රතිපාදන.

50) E මගින් , G මගින්.

51) AB ප්‍රතිපාදන , E ප්‍රතිපාදන.

52) A මධ්‍යස්ථ , DF මධ්‍යස්ථ , E මධ්‍යස්ථ.

53-55) ADF ප්‍රතිපාදන , BDE මගින් , C G ප්‍රතිපාදන , F මධ්‍යස්ථ - ප්‍රතිපාදන.

54) A මධ්‍යස්ථ , C G මගින්.

55) AEG මගින්.

55a) DEF මගින්.

56-58) ADE ප්‍රතිපාදන (A ප්‍රතිපාදන , E මධ්‍යස්ථ , DF ප්‍රතිපාදන).

සාපේක්ෂව , CG ඔබ තැනි පැත්තේ ඉතිරි සාපේක්ෂව පවතී. [74

57) CG ඔබ.

58-59) A වීදුරු , B වීදුරු , CG වීදුරු වීදුරු පැහැති , CG වීදුරු .
 වීදුරු - වීදුරු පැහැති.

59-59) CG ඉතාමත් වැදගත් , E ඉතාමත් වැදගත්.

60-60) A සාපේක්ෂව වැදගත් වීදුරු , CG ඔබ වැදගත්.

61) CG ඔබ.

62) A වීදුරු , DEF වීදුරු.

63) ABDEF වීදුරු.

64) ACG වීදුරු.

65) E වීදුරු.

66) AB වීදුරු වැදගත් , CDEF වීදුරු වැදගත් , E වීදුරු වැදගත්.

67) E වීදුරු.

68) E වීදුරු වැදගත්.

69-69) B වීදුරු වැදගත් , DEF වීදුරු වැදගත්.

70) , CG වීදුරු වැදගත් , DF වීදුරු වැදගත්.

71) AB වීදුරු , CG වීදුරු , DEF වීදුරු.

72) B වීදුරු.

73) CG වීදුරු වැදගත්.

74) CG වීදුරු වැදගත්.

75) CG වීදුරු වැදගත් , E වීදුරු වැදගත්.

76) A වීදුරු , CEG වීදුරු වැදගත් , D වීදුරු.

77) A වීදුරු වැදගත් , B වීදුරු වැදගත් , CG වීදුරු වැදගත්.

74]

78) CG ଅନ୍ତର୍ଭାବି.

79) CG ଅନ୍ତର୍ଭାବି.

80) D ଉତ୍ତର , A ଉତ୍ତରୀ.

81) A ଅନ୍ତର୍ଭାବ , CG ଅନ୍ତର୍ଭାବ ପ୍ରାୟ.

82-82) CG ଅନ୍ତର୍ଭାବ.

83) CG ଅନ୍ତର୍ଭାବ , D ଅନ୍ତର୍ଭାବ , F ଅନ୍ତର୍ଭାବ.

84) CG ଅନ୍ତର୍ଭାବ.

85) DF ଅନ୍ତର୍ଭାବ , CG ଅନ୍ତର୍ଭାବ.

86) ACG ଅନ୍ତର୍ଭାବ.

87) ACG ଅନ୍ତର୍ଭାବ.

88-88) A ଅନ୍ତର୍ଭାବ , CG om. ଶି , DEF ଶି for ଶି.

89) A ଅନ୍ତର୍ଭାବ.

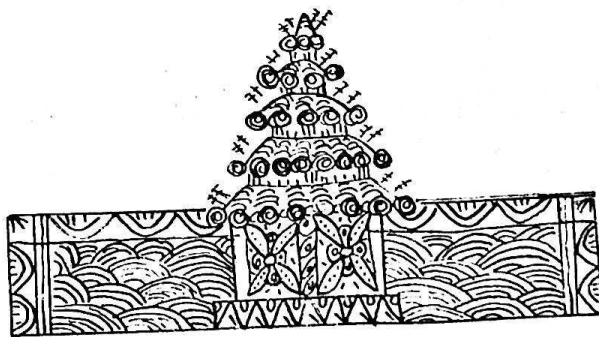
90) C ଅନ୍ତର୍ଭାବ.

91) A ଅନ୍ତର୍ଭାବ. Putraka signifies a disciple in Kashmir Saiva works e.g. Tantrasāra, Ahnika 14 p.156 (Kashmir Series of Texts and Studies no. 17). So also in the Buddhist term sākyaputrīya (= Pāli sakyaṇṇiya) which is translated by Prof. Edgerton in his Buddhist Hybrid Sanskrit Dictionary p.525 as 'a follower of the Buddha' (pl. Divyāvadāna 338.13, 382.14; 419.20 [śramaṇa-sāk°]). Compare sākyaputrīyatra 'discipleship of the Buddha' (Laṅkāvatārasūtra 253.13) and asākyaputrīya 'no disciple of the Buddha' (Mahāvastu 9126 where it follows abhikṣuḥ, asramanah). The feminine form in -yā is found in the Bhikṣuṇī-karmavācānā 28^b.4.

Also compare Tibetan རྩེ་མཁོ་གྲོག་ = Skt. शिष्य "disciple" (S.C. Das : Tibetan-English Dictionary p. 1288^a).

92) ABDEG give a single double danda. It is only CF which end the work by enclosing a circle between two double dandas on both sides "||" . This system of ending a book is found as early as the sixth century Gilgit manuscript of the Buddhist Sarvāstivādin Sanskrit canon. Therein, most artistic circles with double dandas on their sides end the first vastu of the Vinaya named Pravrajyāvastu on p.53 recto (this leaf is now in possession of the British Museum, London).

93) See the colophons of the mss. in the preface.



OUTSTANDING PUBLICATIONS IN THE
SARASVATI VIHARA SERIES

edited by

Prof. Dr. RAGHU VIRI, M.A., PH.D., D.LITT. ET PHIL., M.P.

Atharvaveda of the Paippaladas (पैप्पलाद-संहिता), Vols. I-III. Emended text, manuscript corruptions, references to other Samhitās in parallel columns, and two appendices (1. Conspectus of Śaunaka and Paippalāda, 2. Paippalāda Line-Index). Edited by Prof. Dr. Raghu Vira. Big quarto size, 15"x11". Edition de luxe. Nov. 1936, Feb. 1940, May 1941. Vol. I: Rs. 30/-

Jaiminiya-Brahmana of the Samaveda, Part I, ed. by Prof. Dr. Raghu Vira. Size as before. Edition de luxe. November 1937.

Samaveda of the Jaiminias (जैमिनीय-संहिता), ed. by Prof. Dr. Raghu Vira. Octavo size, 11"x7½". Complete with mantra-index. March 1938. Rs. 10/-

Uddhara-kosa of Daksinamurti (उद्धारकोष), being a dictionary of the secret Tantric syllabic code. Edited by Prof. Dr. Raghu Vira and Dr. Shodo Taki, a Japanese State Research Scholar at the Academy. Text, introduction, English notes, appendices and Sanskrit-English glossary. Octavo size, as before. June 1938.

The Buddha and the Bodhisattva in Indian Sculpture, Parts I-III (Tables). By Prof. Dr. Raghu Vira and Dr. Chikyo Yamamoto, a Japanese State Research Scholar at the Academy. Big quarto size. Edition de luxe. Aug. 1938, June 1939, Jan. 1941.

Vedic Mysticism, by Prof. Dr. Raghu Vira. Vedic verses and their rhythmic English rendering appear on opposite pages. Illustrated. Octavo size. Second edition. January 1938.

Ramayana of Valmiki (वाल्मीकि-रामायण) in all its versions, fascicule I. Critically edited for the first time from MSS. collected from all parts of India, by Prof. Dr. Raghu Vira with the assistance of numerous scholars. The completed work will cost no less than five lacs of rupees. Big quarto size, as before. July 1938. Rs. 10/-

(i)

Ramayana in China—1. Jātaka of an unnamed king, translated into Chinese from an original Indian text by K'ang-Seng-Hui in 251 A.D. 2. Nidāna of king "Ten-Luxuries", translated into Chinese from an original Indian text by Kekaya in 472 A.D. Chinese text, English translation and introduction, by Prof. Dr. Raghu Vira and Dr. Chikyo Yamamoto. Big quarto size, as before. August 1938. Rs. 10/-

Ali-kali-bija-haram, being a Sanskrit-Tibetan-Mongolian Abece-darium, by Prof. Dr. Raghu Vira. The original Chinese wood-blocks have been reproduced photographically. June 1941.

Fan Fan Yu, by Prof. Dr. Raghu Vira, being a Chinese Dictionary of Indian Geographical Names, compiled in 517 A.D. from literature and accounts of travellers. Chinese text transcribed into Devanāgarī and rendered into Sanskrit for the first time together with restoration of Indian names, both geographical and literary. February 1943.

Gavamayana of the Jaiminīyas, being Jaiminīya Brāhmaṇa II. 1-80 containing the year-long sacrifice Gavāmayana, critically edited with a long introduction and copious notes by Dr. Lokesh Chandra, D.Litt. January 1950. Rs. 10/-

Central Asia : the connecting link between East and West, being a series of lectures delivered by Prof. Dr. Joh. Nobel of the Marburg University, as a Visiting Professor at the Academy. Rs. 5/-

Sanskrit in Indonesia by Prof. Dr. J. Gonda, Utrecht University (Holland). The first book of its kind, revealing the mighty role Sanskrit has played in the history and civilisation of Indonesia, and allied lands. Rs. 30/-

Jaiminīya Brahmana (जैमिनीय-ब्राह्मण), complete text reconstituted for the first time after years of effort with the help of newly discovered manuscripts. Text followed by variants. By Prof. Dr. Raghu Vira and Dr. Lokesh Chandra, D.Litt. Rs. 30/-

This Brāhmaṇa had already attracted great attention towards the end of the last century. Professors Oertel and Caland had even published extensive extracts, but it was not found possible to edit the text as a whole. Now with the discovery of a few more manuscripts after a long and arduous search in the Jaiminīya families in Malabar, it has been possible to bring out a complete text. No amount of labour and time has been spared to restore the text to its original purity. In importance it rivals the Śatapatha Brāhmaṇa.

Sankhayana Srautasutra (शांखायन-श्रौतसूत्र), translated into English by the late Prof. W. Caland, and edited by Dr. Lokesh Chandra D.Litt. with a detailed introduction. The first English translation of a Vedic ritual text. Rs. 35/-

Swara-wyanjana (स्वर-व्यञ्जन), by Prof. Dr. Raghu Vira, a Balinese-Devanāgarī abecedarium. Rs. 10/-

Chinese Poems and Pictures on Ahimsa, by Prof. Dr. Raghu Vira. Photographic reproduction of the Chinese text in the original calligraphic brush-script. English and Sanskrit renderings of the Chinese poems. Rubrichrome illustrations. De luxe gold-and-silver binding. A unique set of Chinese poems and pictures on Ahimsā. The sensitivity of the calligraphed words and the power of the simple drawings on the pages opposite are unparalleled in India. Rs. 20/-

ENGLISH-HINDI DICTIONARIES

by

PROF. DR. RAGHU VIRI, M.A., PH.D., D.LITT. ET PHIL.

with the collaboration of numerous scientists and scholars.

A Comprehensive English-Hindi Dictionary of Governmental & Educational Words and Phrases, pertaining to various branches of knowledge, containing over 1,60,000 terms and their Hindi equivalents, by Prof. Dr. Raghu Vira, M.A., Ph.D., D.Litt. et Phil. (Member, Council of States), with the collaboration of over two hundred eminent scientists and scholars from all parts of India. The terminology given in its precursor volumes and included in it has been freely used in the translation of the Constitution of India into Hindi and other Indian languages, all of which are the publications of the Government of India. The ground covered by the present dictionary is very exhaustive. It is a complete compendium for running the administrative machinery, and school and university education. It registers not only single words and compounds but also oft-used phrases. Rs. 30/-

A Dictionary of Administrative Terms, from English to Hindi, by Prof. Dr. Raghu Vira and Shri G. S. Gupta, ex-Speaker, Madhya Pradesh Legislative Assembly, Nagpur. Rs. 8/12/-

An Elementary English-Indian Dictionary. Prepared for the use of Matriculation students of the Indian Universities and High School Boards. The terminology concerns mostly Chemistry, Physics, Mathematics, and Biology, and covers a great part of Intermediate requirements. Rs. 4/12/-

A Consolidated Great English-Indian Dictionary. Rs. 25/-

Hindi-English Dictionary of Technical Terms, being the reverse of the Consolidated Great English-Indian Dictionary. The only dic-

tionary that will help administrators, professors, technicians, journalists, and others to follow budgets, parliamentary proceedings, scientific and technical literature that is being issued in Hindi, Marathi, etc. year after year in our terminology.

The Great English-Indian Dictionary—

Vol. I Inorganic Chemistry Rs. 10/-

Vol. II Organic Chemistry (A to D)

Vol. III Scientific Apparatus

Vol. IV Chemical Dyes and Colours, with an Appendix on Intermediate Products. Rs. 20/-

In these volumes each word appears in four scripts, namely *Devanagari, Bengali, Kannada and Tamil*.

A Dictionary of Indian Birds, giving the Indian scientific names of all the genera, species and sub-species of birds found in India, Pakistan, Burma and Ceylon by Prof. Dr. Raghu Vira, and Shri K. N. Dave, ex-Member, Public Service Commission, Nagpur.
Rs. 15/-

A Dictionary of Economics, by Prof. Dr. Raghu Vira; Shri B. S. Audholia, M.A. (Com.), M.A. (Econ.), Principal, Jain Commerce College, Jabalpur; and Shri P. L. Baldua, M.A., B.Com., Principal, G. S. Commerce College, Jabalpur.

A Dictionary of Statistics, by Prof. Dr. Raghu Vira; Shri B. S. Audholia, M.A. (Com.), M.A. (Econ.), Principal, Jain Commerce College, Jabalpur; and Shri P. L. Baldua, M.A., B.Com., Principal, G. S. Commerce College, Jabalpur.

A Glossary of Logic, giving the Hindi and Sanskrit equivalents of the technical terms used in Logic, by Prof. Dr. Raghu Vira, and Dr. D. G. Londhe, M.A., Ph.D. (Leipzig), Principal, National College, Nagpur.
Re. 1/-

Indian (Hindi) Conventional Signs for Topographical Maps of the Survey of India, by Prof. Dr. Raghu Vira, and Shri B. G. Tamaskar, M.A.
Re. 1/-

A Dictionary of Indian Mammals, giving the Indian scientific names of all the suprageneric, generic, specific, and sub-specific names of the mammals of India, Burma, and Ceylon, by Prof. Dr. Raghu Vira; Shri K. N. Dave; and Dr. Lokesh Chandra.
Rs. 10/-

खनिज-अभिज्ञान, a handbook in Hindi on the identification of common minerals of India by their lustre, streak, hardness and specific gravity, with an elaborate introduction explaining the principles of the formation of Indian scientific names of minerals, by Prof. Dr. Raghu Vira; Prof. N. L. Sharma, Indian School of Mines, Dhanbad; Dr. S. D. Limaye, Ph.D., Poona; and Dr. Lokesh Chandra, D.Litt.
Rs. 5/-

Under Active Preparation

An Exhaustive English-Sanskrit-Hindi Dictionary, by Prof. Dr. Raghu Vira. It will have no less than half-a-million vocabulary entries and will extend over *ten thousand octavo pages*. It will be the biggest dictionary from English to any other language of Asia.

An English-Pali Dictionary, by Prof. Dr. Raghu Vira, and Dr. Lokesh Chandra, D.Litt. About fifteen hundred octavo pages. The entire material is ready on cards which number eighty thousand.

Printers

*pp. 1-111 (introduction): printed by
Shri W. D. Ojha, Manager, Arya Bharati Mudranalaya, Nagpur.*

*pp. 1-407 (text and notes): rotaprinted at
the Arun Printing, Nagpur.*

Publisher

DR. LOKESH CHANDRA, M.A., D.LITT., SECRETARY,
INTERNATIONAL ACADEMY OF INDIAN CULTURE, NAGPUR

